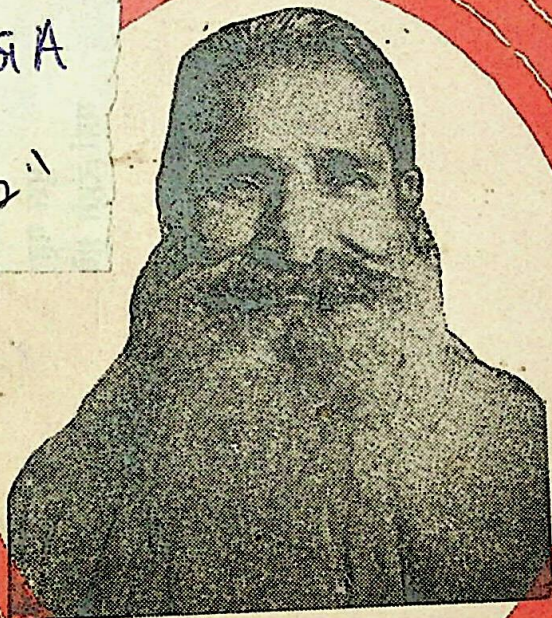


REAL
YOGA

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2.1



HIS HOLINESS

Satchidanand Yogi

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I Take Refuge in "OM"

I take refuge in "Om"

I take refuge in Yoga.

I take refuge in Sangh.

Patanjal Yoga sadhaka Samaja

Object—To be pragmatic in Patanjali Yoga.

The practice of Yoga :—

(1) The name of the practice.

(2) Perfection to be attained.

The practice :—Become a member of the Sangh. Enjoy the benefits there of and let the Yogis too, benefit in return.

Membership :—For membership one must repeat Om for two hours daily.

Name of the practitioner

Signature

Place

P. O.

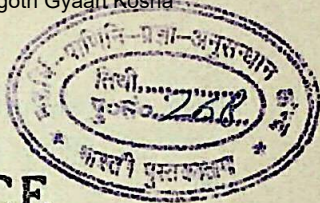
State of region

The members will be provided with all the publications of the Sangh.

Dedicated to Sangh :—

**Swami Satchidanand Yogi,
President,
Patanjala Yoga Sadhaka Samaja,
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PREFACE

O dear and eternal souls yearning for union with the Supreme Father.

I had an irresistible faith in Yoga. Both the individual and the supreme soul can be realised through yoga. The cosmic nature along with all the forms and elements can be brought under control by the yoga. The yogi does not follow the cosmic nature, he can do whatever he likes.

For twenty five years, I wondered here and there. I paid my fee, sat at the feet of five preceptors, and studied above fifty schools of yoga, but I was not able to learn the genuine system of yoga, the yoga system of Patanjali and Vyasa. I heard none capable to lead me on that system.

Now, I repeated different syllables and hymns, kept vigil for several nights together, almost shifted the pilgrim routes to Gomukh, Jamnotari, Badri, Kedar, Amarnath, Rishikesh, Kashi Bombay, Baroda, Almora and Gaya. I saw caves of meditation in different mountains. I saw various kind of lights and

] ii]

sights. Became enraptured. I heard repeatedly the trances of yoga, almost was myself, out-treading.

In state of utter despair. I sought refuge in God, and God took me by hand and stowed me on the way. Patanjali and Vyas appeared before me and guided me. I then visualized the numerous, miracles, experienced, and attained eternal peace. The luminous path which took me to my goal has been explained in this booklet. May God lead everyone on to this path.

—Satchidanand Swami Yogi



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I

BECOME A YOGI

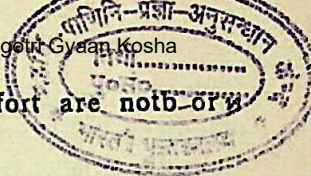
**YOGE YOGE TAVA STARAM,
VAJE VAJE HAVAMAHE,
SAKHAYA INDRAMUTAYE**

May the spread of your creation be visualized in spiritual absorption. All the practices of *Yoga* may be dominated by dedication to God. The lovers of God call him to mind. He is the sole protector.¹

Oh soul beloved of God! It is your supreme good fortune that you are interested in *Yoga*. Do not think that your life span is just sixty

1. *Yajurveda*, 11.14.

years, or even millions or billions of years. It is eternal. It has neither a beginning nor an end. God alone knows how long you have been engaged in this effort after Yoga. When you are confused in the labyrinthine paths of the world, the subliminal impressions of yoga are overlaid and overspread by other impressions: but when, through study, passionlessness, and communication with holy saints, you recognize the unreality and unsubstantiality of the world, the subliminal impressions of Yoga begin to sparkle again. This awakening of particular impressions is a task that you can accomplish your-self. Only those impressions rise up in your memory. The others remain submerged in the dark chamber of the unconscious mind till they are all burnt up like seeds kept in a cavity under ground. However more manure and water you may provide, seeds that are burnt up cannot sprout. Even so, they rotten and change into some manure-like, inedible sub-stance. They suffer a total disfiguration, and are put out off their shape, form, and colour. Alike is the state of these actions. It is up to you to break this cycle. Action is insentient, while you are, sentient. It is your *Avidya* that makes you think that action is powerful. Action issues forth from knowledge and effort, which are the essential qualities of



the soul. Knowledge and effort are not of action.

Having grasped the essential science of action, stand up with the double-edged sword of yoga in your hand. Be absorbed day and night in yoga. All actions and out-puts will in time wither away, and the immaculate, faultless soul will reach the lap of the Divine Lover.

Our practice in previous births of yoga is very powerful. Go ahead and it will forcibly push you along. You will effortlessly transcend the Gods-idea that the words describe and establish yourself in the reality of God.

A practitioner of yoga, by means of his austerities and repetition of holy *mantras*, (sacred verse of Vedas-the book of almighty) wipes out all his sins and he becomes pure. His inclination towards yoga indicates that he has been an aspirant during successive previous births. It is probable that he will achieve liberation by making fresh endeavours, and in that case he may travel nearer to his goal of liberation.

The yogi is superior to the ascetic fulfilling austerity. Those well versed in sacred lore talk about what they have read in the scriptures, but the yogi speaks from direct personal experience,

He knows whatever he experiences practically. His magnified true knowledge is superior to all verbal and inferential cognitions. The subliminal impressions, made by yogi's super-reflective intellect are opposed to other subliminal impressions. For real knowledge is always attained through actual experience. Knowledge derived from books can never be complete. None can precisely describe the different kinds of sweetness that we find in a mango, a banana, an apple, and a grape, only tasting discloses the difference. A yogi is superior to those who perform action with or without motive. You must, therefore, abjure all illusory and ephemeral concerns and be lost in the practice of yoga, to gain the reality yourself.'

This idea has thus been described by his holiness Swami Dayananda :

"The learned people deem the purity and steadfastness of the senses as the concentration of yoga. When a man turns blameless by the practice of devotional yoga, gets communion with God then only he achieves liberation. This devotional yoga increases one's purity and high virtues. Moreover, it is the destroyer of all impurities, vices, and evils.

1. See *Gita Cha.* 6-Sl. 44-46.

Devotional yoga is a way to liberation.² Perceive everything i.e. from the earth to the supreme soul by the practice of yoga.”³

The command of the *Rishi* to a *brahmachari* is as follows : —

“You must practice yoga daily.”⁴

The command of the *Rishi* to a *Grihastha* is as follows : —

“Having gone one or two miles in the lonely forest, he should meditate he absorbed in contemplating upon God by way of practice of Yoga”.

The command of the *Rishi* to a *Vanaprastha* retired from household is as follows :—

“The *Vanaprasthas* dwell in the lonely forest practising yoga with deep devotional love for God’.

“Through the practice of yoga, contemplation upon the scriptures, and the company of the

2. See *Rigvedadibhasyabhūmika*, the chapter on liberation.

3. *Satyārtha Prakāśh*. 4. *Samskaravidhi*.

enlightened souls, one should make efforts to visualize the self and God.”⁵

The command of the Rishi to a *Sannyasi* is as follows :—

“O Sannyasi, O Possessor of yogic sovereignty : Struggle hard for the achievement of the supreme sovereignty which is attained through yoga (being purified by the visualization of the supreme who is the wielder of the cosmic nature”.⁶

In which soever stage or *Ashrama* you may be, practice yoga which is the inherent quality of the mind-stuff in all its sphere. There is no greater good fortune for a man than to take to the path of yoga. The way to it is very easy. The supreme preceptor is always with you ever-ready to guide you on this path. Come on: Be absorbed in practice.

“A woman should also practice yoga in the same manner”⁷

5. *Ibid.*

6. *Ibid.*

7. *Satyartha Prakash, Ch. 1, e.*

2

SUPREMACY OF YOGA

**Vedahametam Purusham mahantam
Adityavarnam tamasah parastat.**

Tamev Veditva Ati Mritumati.

Nanyah panthah Vidyate ayanaya.

A Yogi Declares :

‘I know the supreme all pervading sublime. He is completely free of ignorance. When a human comes to perceive them, he is beyond the reach of death-clutches. There is no any other path to travel.’⁸

The sermon of Jwalanand Puri, preceptor of Maharishi Dayanand Saraswati, exclaims :—

“Yoga is nothing but the cessation of the activities of the mind-stuff. yoga is the sole aim of the life of a man. In fact, we have been blessed with this human body for the practice of yoga and not for gratifying our carnal desires. To be born as a human being is difficult Human

8. *Yajur Veda*. 31-18.

birth is attained as a result of numberless good deeds and by the grace of God. Our human life, therefore, is meaningful only when we put our human body to worthy use. The animal instincts of man are not to be gratified by indulgence. Indulgence would only make them stronger.

Now, what is meant by fluctuations of the mind Stuff? It is the very stream of the mind-stuff or the mental operations. The pain is always proportionate to the restlessness of mind. The more restless the mind is, the more painful (frustrating) the life is. The mind-stuff, freed from all mundane aspirations, enjoys real bliss. Carnal appetite is the root cause of pain. On the other hand, the degree of dispassion is always proportionate to the degree of joy. But this carnal appetite arises from subliminal impressions. Hence, these subliminal impressions are the root cause of our pain and suffering. We have been storing up these subliminal impressions consciously or unconsciously from time immemorial, and it is in accordance with the subliminal impressions that we have taken birth successively in different species of living beings.

We are still in the grip of these impressions. To uproot and control these impressions the

practice of yoga is needed. Yoga will lead to the cessation of the mind-stuff.

Sensuality is the greatest sin. It entices us into the snares of sound, touch, colour, taste, and smell. It imprints enduring impressions on the mind-stuff which cannot be eliminated without yoga. These impressions, which have an eternal and perpetual impression on the mind-stuff, are called subliminal impressions. These impressions are stored up in the mental repository of action resting in the ganglion of the heart which is the tie of ignorance. The manifestation of subconscious impressions is perfectly under the sway of this repository of action. All the senses are also under its dominion. In fact, the cessation of the mind-stuff consists in the restriction of these subconscious and subliminal impressions of the mind-stuff. With the attenuation of the mind-stuff, the mind-stuff is purified, when the mind-stuff is purified, it does not stray. This state of mind is called yoga. Whosoever is devoid of this supreme pleasure is indeed living a pitiable life.

O Dayanand : You have taken to this path of renunciation to make your life meaningful and blessed. Indeed, life can be made blessed only through this celestial practice of yoga.

1. *Autobiography of Yogeshwar Dayanand. P.*

The practice of yoga is the supreme and only way to emancipation. So it must be practised with fortitude and perseverance. Many practitioners lose patience after a while and give up the practice for ever.

The practice of yoga, however difficult it may be, should not be abandoned in the face of hardships and hindrances. Any action, however difficult, becomes easy when practiced consistently. This practice is open to each and every individual, be young or old, man or woman. There is no means to peace and pleasure other than constant practice. Even if no means to peace and pleasure other than constant practice. Even if one has wasted all his life and has grown old, there is nothing to repent of, or to feel frustrated about. Even if a single day you face death, there is good fortune in store for you, as you will be born in the family of enlightened yogis. If at the time of death you have an intense desire for the practice of yoga, you will unfailingly get a favourable body, intellect, and opportunities, and you will complete your practice in the holy company of saints in the life ahead.

A practitioner of yoga should never be overcome by despair and despondency. When all actions are offered up to God with the sole

longing for the practice of yoga, there is nothing to worry. No doubt you have wasted one half of your precious life in slumber and sloth and the other half partly in the games of carefree boyhood and partly in indulgence. When you are vehemently attacked by grief, old age, and disease from all sides, you see the darkness and despair. You have lost your physical and mental powers, and your mind is agitated by sorrows. But gather courage and seek refuge in God. Renounce evil once for all. Be established in yoga this very moment, and verily you will achieve beatitude.

O Dayanand: The practice of yoga at large will not suffice. Passionlessness is also needed. So long as this passionlessness is lacking, you cannot achieve salvation, emancipation, isolation, liberation, or absoluteness.

Success in yoga cannot be achieved by practice alone. If the senses are still banking after sensual pleasures, to practise yoga is very difficult. So, control all the senses. Conquer animalism and achieve success in this higher course of Yoga.

—Auto-biography of Yogeshwar Dayanand:



3

GOD, THE PRECEPTOR

Guru Punarastu Sah.,

In the modern age there are hundreds of preceptors of yoga. Each differs from the others in his system and thought. Who is truthful and who is untruthful? It is a very difficult problem to solve. All are true to some extent, as all have taken a few steps towards yoga. But they have entangled themselves in the infatuation of ignorance as they could not reach the supreme stages of dispassion, self-castigation, and the study of scriptures which alone can lead to emancipation and the visualization of God.

The fact is that God is the sole preceptor of Yoga. He alone is competent in this subject as his supremacy also is known to him alone. Moreover, take the example of even the simplest thing of the outer world. We can understand this world only when we experience ourselves, and not by reading or by listening to prolonged speeches about it.

1. *Rigveda*, 1.147.4.

God is sentient, omniscient, and omnipresent. Dwelling in the heart of each and every individual, He is guiding us all about truth and untruth, good and evil, virtue and vice. There can be no better preceptor than he in the whole cosmos. Man's knowledge is very limited. He can know very little of what he is told by others in the little span of time. He cannot and will not know all. Who knows the details of everything occurring every moment? Only the highest preceptor therefore, can be the true preceptor of yoga and not others. He is the sole benefactor of all. He is "Shiva" or "Rudra". He is the giver of all supernormal powers and celestial pleasures to the practitioners. Worldly preceptors, blinded by temptations, confer that godly gift on their disciples as if it came from themselves. How, then, can a man with untruthful behaviour be a guide to the practitioner?

A practitioner should take God himself for his Guide. God alone can enlighten his ways and draw him onwards to His own self. Whenever he feels baffled, he must think that God has purposely put him on trial. If he does not go astray at that time, but continues his practice with full faith in God, God will set him on the right path. This is the invariable experience of all devotees. The same is said in the Vedas, God is the only preceptor in the past, present and future.

The sages Patanjali and Vyasa Say: "God is the sole preceptor of the ancient and modern yogis."¹ "Lower stages of yoga lead to the higher stages. In fact all the gradual stages of yoga are known to a devotee by the actual practice of yoga. As Vyasa says: "Yoga must be known through yoga, for it is the practice which is the true preceptor of yoga. One who sticks fast to yoga, accepts God as the preceptor, he only rejoices in yoga for ever (and not the fellow who follow these so-called human preceptors of yoga).

Through contemplative meditation of holy mantra 'Om', yoga is developed, and through the practice of yoga the chanting of mantra is improved. By the combined power of the practice and repetition, of mantras, the supreme soul is revealed. (Nothing will be attained by chanting the eulogies and praises of the worldly preceptors or by the dedication of huge sums of money to him."²).

Spiritual absorption is that in which the yogi knows all the desired objects in reality. Though the object might be placed in far places, at

1. *Yogadarshana*, 1.26.

2. *Vyasa Bhashya*, 1.28.

other times or in other bodies, his intellectual vision knows everything in reality.³

The Yogies of the modern age who do not possess this ability are really far from yoga, and their systems of yoga are defactive. They should carry on with their practice, leaving ostentation and propaganda aside.

When God directs even an ordinary being, will he not direct a Yogi?

Rishi Dayanand the yogeshwar writes in Satyarth Prakash—The True light :—

“While perpetrating some ill deed-fear, suspicion, and shame arise in the heart; whereas fearlessness, dauntlessness, pleasure, and enthusiasm arise while performing good deeds. All this experience arises in the heart on account of conscious super being God and not on account of the soul.”

O practitioners of yoga: Take God for your preceptor with faith and reverence, and he is bound to show you the right path. It is my own experience. Whensoever my path of practice was blocked and I was faced with discomfiture on

3. *Ibid*, 2.45.

account of that unknown and sudden blocking of the way, my path was illuminated by the merciful God Himself. It was His excellent kindness. Even in the perplexity of His disciple, he unfolds the way.

I think this simple example will suffice. While repeating the holy pranava mantra 'Om' the repetition itself ceased, and even after my fullest efforts, repetition did not return to me as if the mindstuff was not prepared for the desired repetition. I was discomfited to such an extent that I became suspicious about the reality and authenticity of the *Yoga-sūtras*.

The same unknown voice told me that when one has learnt the correct way to practise yoga the mind-stuff becomes quite unfluctuated and calm. The same is described in the commentary of Vyasa: I found the passage later on:—

“Practice is the undisturbed calm of the unfluctuated mind-stuff when it is freed from all its exhibitiv operations.” (Yoga. I.13.)

Spiritual absorption is attained only if the devotion (or surrender) to God is profound and complete. It cannot be attained by the mere repetition of mantras 'Om'. If this unfluctuated

state of the mind-stuff can last for a long period, and not just for an hour or two, then the fluctuations of the mind-stuff dwindle away, and the mind-stuff, like a high-class transparent gem tinged with the colour of the object whether it may be the cognizer (God or Soul), the instrument of cognition (the senses), or the object cognized (the subtle or gross objects of the cosmic nature).¹

So, O dear practitioners: March ahead fearlessly. God will help you when the situation calls for his help.

This very principle was laid down by Lord Krishna Too: "On those who are ever united (with God) through meditation and meditate upon him with unfathomable love, God gives them the power of meditation and real knowledge through which they attain him.



1. *Yogdarshan*. 1-41.

4

KEEP THE MIND ACTIONLESS

**Yunjate Mana Ut Yunjatl Dhiya
Vipraa Viprasya Vrihato Vipashchitah
Vihotraa Dadhe Vayunavidek
Inmahi Devasya Savituh Parishtutih**

The yogis concentrate their minds and intellects. Then by the continuous flow of cognition, they practice spiritual absorption. Through the practice of intense devotion, they are established in the all-pure radiance of omniscient God.

Maharishi Patanjali writes in the second aphorism of the first chapter :—that yoga is the cessation of the fluctuations of the mind-stuff.

Now think upon the fluctuations or actions which are to be restricted. It is said in the holy Geeta: "When, like a tortoise which draws in its limbs from all the directions, one draws one's senses from the sense objects, one's intellect becomes stable."

1. Restrict The Cognition :

It means : Do not see with your eyes. Do not hear with your ears, Do not smell with your nose. Do not taste and talk with your tongue. Do not touch by your hand. Do not walk on foot. Similarly give up the operation of copulating or of passing urine and stools. Stick so assiduously to yoga that no opportunity is left for all these senses to perceive. When the ear, the skin, the eye, the tongue, the nose, the legs, the hands, the mouth, the arms, the penis, and all the other senses give up their operations, the mind-stuff gives up inference and rises above verbal cognition—INFERENCE, Perception e.t.c. all the eight are rejected (Yoga -1. 7).

2. Restrict Misconception :

Misconception is the mother of *avidya*, which can be uprooted by real cognition. To believe that the earth, the sky, the moon, the stars, and other planets are eternal is AVIDYA, for it is clear that an object can be destroyed if a fragment of it can be destroyed. Similarly an ordinary man, a thief, a dacoit, a God, or a sage, whosoever he may be, cannot be eternal. When this hand, leg, or head can be fractured, how can he be immortal? However, the soul of every living being is immortal.

The body is an abode of the most loathsome impurities, for in this body bone, flesh, marrow, veins and nerves are covered up by the veil of skin. Moreover, it is filled up with stools, phlegm and urine. So it is certainly impure and abominable. To regard it beautiful and to be attracted by the beauty is a misconception. Sacrifice before any diety is misconception. To accept a bribe, to indulge in blackmarketing, to tell a lie, to deprive others of their rights, to be dishonest, or to stick to transient wealth, all this is misconception.

To mistake the miseries of the world for pleasures is also ignorance that makes us delight in sensual pleasures. The senses are never gratified by indulgence in sensual pleasures. A practitioner of yoga should, therefore, take special care not to indulge in them. All the functioning of mind is painful,

To be merciful to some and merciless to others is also misconception, for mercy and mercilessness are the respective results of infatuation and aversion, which ultimately result in misery.

Leaving all these avoidable hurdles aside, the practitioner, the meditator should go ahead on his chosen path with speed. Illumination, mobility, and inertia, all are opposed to one another causing

1. *See Commentary of Vyasa on Yoga. 2.5.*

pleasure, pain, and infatuation respectively. But in every state of the mind-stuff, these are present in a more or less degree, and this is why the yogi has to recognize their ultimate avoidability.

The soul is immortal, and it never grows old. But blinded by perversive cognition, man regards his money, house, wife, relations, brothers, friends, society, and country as his own self, and when these worldly objects undergo some damage or destruction, in the fervour of infatuation he thinks himself damaged or destroyed. It is his *Avidya*-ignorance that makes him consider these instruments of carnal pleasures, body and mind i.e. his own self.

The soul is omniscient. To think that the intellect is the knower of all is also *Avidya*-ignorance. As nature is deedless; all its progeny is also deedless. So how can a deedless matter manifest the process of knowing? How dreadful is this illusion which is called egoism.

The world is full of misery. Though this misery is co-mingled with a certain quantity of happiness too, yet the total sum of happiness as compared to that of misery is negligible. To search for happiness from this world even after knowing this fact is called attachment or passion, which is nothing but a special form of *Avidya*-ignorance.

To wish to avoid worldly objects which produce misery is also a kind of *Avidya*-ignorance which is called aversion. When the world on the whole is full of misery, then why avert any particular object or individual? Not just a single man or object but this complete world deserves to be forsaken.

Clinging to life-or fear of death is also a kind of *Avidya*-ignorance. One who is born must die. Then why to fear? Every passenger who has got on a train must get off at some place or other. Why develop an attachment to the train-seat? Everything which is made one day must be marred some other day. Then to be sorrowful on its destruction or death or to be afraid of death is also *Avidya*-ignorance.

Ignorance-*Avidya* is, indeed, a form of darkness. Egoism is, infatuation. Attachment is the extreme infatuation, Aversion is darkness. Clinging to life is stark darkness. All these misconceptions are the characteristics of the mind-stuff. These are the blemishes and fluctuations of the mind-stuff.

3. Substance-less knowing (i.e. Vikalpa) :

Most of the prevalent schools of yoga claim to be based on the *Yogasūtras*, although they are

far from being so. Read this booklet and Volu-
menious neo yogpathies you reach the clear
understing. According to VYASA and PATAN-
JALI the mind (mamm) and the memory-stuff i.e.
(chitt) are one and the something. So to expalain
them by two different names with different
actions is manifestly wrong.

Cosmic nature is the normal stage of illumina-
tion, mobility, and inertia. If we erroneously
suppose that the element of nature are thir:y-
three in lieu of twenty-five, it is a fiction based
on verbal cognition pertaining to something
which does not exist.

Similarly, the incarnation of God, the offering
of food and water to the deceased ancestors,
offering the water to the sun and Ganjes all these
are fictions. They arise out of literal communica-
tion but have no corresponding reality. Like-wise
the sons of a barren woman, the horn of a rabbit,
the flowers of the sky, the water of the mirage:
i.e. water seen on the sunneys and in desert, all
these are fictitious fluctuations as these have their
basis in words and are devoid of reality.

God is formless and incorporeal. Real know-
ledge is always the same. The real photographs

1. See *Sankhya Shashtra*. 1.63.

of a particular person can only be one but imaginative photographs can be a thousand and one. Every photograph possessing an imperceptible difference from the two adjoining others. This is why the idols of God worshipped in the world are of different shapes and forms. Every idolater has his own image of God, or as the architect has conceived it. This difference proves that the idolatry of God is based on fiction. It should be checked like all other fluctuations.

The visualization of the mother GAYATRI as a beautiful goddess ornamented with countless ornaments and to call her for aid & wealth, to gain it through the Gayatri mantra and the visualization of different gods through different mantras or the visualization of the soul, the mind-stuff and the senses in the shape of light stars or particles is also a fiction, for all these exist only in words and are devoid of material existence. They are shown by mesmerism or blind faith by the preceptor. To believe that the mental subliminal impressions appear before a devotee in the shape of embodied impellents is also, a fiction, for the mental impressions, too, exist only in words. To regard this fictitious fluctuation as a perception born of yoga is also a great predicate relation.

To make a man see different things through mesmerism is also a fiction as it is born of the

words of the mesmerist. It something true also comes out of his mouth in the state of concentration, even then it cannot be termed yoga. For yogic percaption is achieved only by the soul when the mind-stuff is absolutely unfluctuated. If the imposer shows something miraculous through auto-suggestion and then gives the unreal name to the objects seen, it is a double fiction, for in this process the words are also unreal. In the modern school of yoga this fiction is predominant. A practitioner has to examine reality on the touchstone of reason. In the so-called systems of yoga, imaginary objects are visualized and not anything from the actual experience of the practitioner. From the point of view of yoga, the tendency to do so ought to be curbed. Otherwise yogic perception can never be achieved. This is the main reason why a yogi who can make others visualize the actual object is not found. This fiction has created a great farrago. So, O dear practitioner, beware of the fictions that misled.

The worship the idol of Goddess Gayatri by the repetition of the GAYATRI *Mantra* is also a fiction as the word "GAYATRI" is feminine, and yet it is cannotative of metre. The word "METRE" i.e. chhandahim sanskrit in itself is of neuter gender. As in Sanskrit the word "KALATRAM" is neuter in gender but its meanings "FRIEND" and

"WIFE" are masculine and feminine respectively, so the GAYATRI is not feminine. Hence the idolatry of Goddess GAYATRI is also a fiction.

Similary, the idolatry of HANUMAN, SHIVA, VISHNU, RAMA, and KRISHNA, who are called the incarnations of God, is fiction by its very nature. For in meditation, the shape or form is seen according to the imagination of the Practitioner. This is why the numberless regional idols of different gods are framed. A great difference is seen in the form of the idols engraved by the artists of Punjab, Bengal, and Maharashtra in India. In this way all this idoltry is based on fiction.

This fiction is greatly-pervading. So the practitioner must be vigilant to avoid it.

4. Restrict Sleep :

Every man keeps off sleep for seventeen or eighteen hours daily. But not all men are yogis. Only he who restricts this fluctuation of mind (sleep) to an hour or two during the time of meditation cannot be called a yogi, like others. To hold up a fluctuation for seventeen or eighteen hours is certainly far more meritorious than to do so for an hour or two. To call it meditative sleep is mere ostentation.

Sleep is also a fluctuation or operation of the mind. When the mind is fatigued with the day-long labour, it needs rest. That rest is called sleep. But the unfluctuated mind-stuff of a yogi performs no operation and hence it needs no rest. So a yogi with his unfluctuated mind needs no sleep. Sleeplessness is an important ingredient of the unfluctuatedness which continues for twenty-four hours in the daily routine of a yogi. In the sacred GEETA the Lord KRISHNA says:

“That night in which all the beings sleep, the yogi (lost in his spirituality) keeps awake. The time during which all the beings keep awake—that is a night to the yogi (i.e. he remain in Samadhi).”

In the same manner, one who is lost in the reapture of contemplation do not sleeps. He who overcomes sleep is indeed a yogi. Most saints overcome it. If you develop the art of remaining unfluctuated all the time, you also can overcome it. By repetition and by contemplation of “OM” all the time also you can overcome it. Note that it cannot be conquered by a mechanical practice of just two, three or four hours of a day.

Vyasa says in 1.10: “By spiritual absorption, sleep should be overcome like all other fluctuations.” Even if one works continuously for eighteen hours, even when the time for sleep comes,

it should not create obstruction in the practice. Only when sleep is fully overcome can a sage like Rishi Dayananda embark on prolonged spiritual absorptions for weeks, months, and years together at a stretch.

5. Restrict Memory and Subliminal Impressions:

Life is full of events, joys and worries, and the mind goes back to them again and again. The pleasures we enjoy leave some lasting impressions on the mind-stuff. These impressions get embedded in the subconscious. This cycle goes on. A yogi controls the process fully and completely. No memory should arise at any time. The mind-stuff should remain unfluctuated or absorbed in the repetition of "OM". In a state of dream also, subliminal impressions arise through memory. At that time both aspects (real and imaginary) of memory are present. One imagines one self flying or seeking water on all sides, witnessing a murder, or being bitten by a snake. All these are real and commingled with the imagination in more or less degree. The memory in the awakened state is always real. It is devoid of imagination. The world is real. It is no illusion, no dream. If, at the time of meditation, imaginative, or real fluctuations, arise, they must be suppressed.

Fluctuation may cause pleasure, pain, or infatuation. Whatever it may do, it has to be control-

led. In fact, there is no fluctuation that cannot be restrained. An affliction can be placed in the category of either pleasure, pain, or infatuation. All afflictions are to be avoided.

One who restrains all fluctuations attains real spiritual absorption. In that state a yogi attains omniscience. This topic of spiritual absorption will be described in a separate chapter.

—:o:—

5 PRACTICE

**‘Yunjanah Prathamam Manahstatt
Vaysavita Dhiya 1’
—Yajur Veda-11.1**

1. Keep Calm And Tranquil Day And Night Yog-1.1.

Restrict all the five kinds of fluctuations along with the five kinds of ignorance-*Avidya*. Make the mind absolutely still. This is called yoga. To increase mental efficiency alone is not yoga.

Brain is the centre of all the fluctuations. Go on pushing out every wave that arises in the mind-stuff. Focus your attention upon the most acute object. Go on leaving behind the fluctuations, and gradually by gradually you will reach the unfluctuated state. Concentrate your attention. Transfer the mind-stuff to the heart with a jerk of resolution, and the fluctuations will cease. You will be meditating in the heart after the needed time.

When all the fluctuations cease, everything will be visualized. When the mind-stuff becomes free from all the operations, it will visualize everything. In fact, the soul is the sole seer. But, disturbed by the whirlwind of the mind-stuff, it cannot visualize the things in actuality.

This practice is prescribed for those who have got no faith in the existence of God, or who are rich in pre-natal subliminal impressions: Those whose fluctuations are not controlled in the manner recommended above may follow the next steps.

2. The Second way—

Kasmai Devaaya Havishaa Vidhem
Rig Veda—25.13 :

Surrender all your possessions to God, use

them in carrying out the orders of God and have a deep devotional love for him. Love him ut-
mosty.

3. God Says in the ATHAR VAVEDA :

—19.71. 1.

**'Mahyam Daitva Vrajat Brahmalo-
kam.**

Offer up everything to me and go to my
supreme abode. God is the supreme preceptor.

Dedicate all your work to him. Three things
are done by yogi: 1. Self-castigation; 2. Repeti-
tion of "OM"; and 3. Devotional surrender to
God. When you are engaged in the performance
of any action, never think that you are the doer.
Keep him the 'OM' twenty-four hours in your
mind. The mind-stuff can perform only one
action at a time. Think either about God or about
the world. If you are meditating God, do not
cling to worldly thoughts. Detachment is the
real way to yoga.

"Whether resting on a bed or sitting on a seat
or walking along a path, meditate him and repeat
his 'OM' name with devotion and love. Always
keep your spiritual self before you. Stop regard-
ing your body as your soul. If anybody, say a
physician or a doctor, says something to you, or
your mind is inhibited by perverse thought con-

trary to spiritual advancement. thrash out the perplexity from the mind-stuff. Do not let it to come. Wipe out all the fluctuations of the mind-stuff along with the five afflictions born of ignorance-*Avidya*. Do not be entrapped in this ignorance-*Avidya*. Regard what is mortal as mortal. Body, home, hand, money, name, and fame—all these are mortal. Do not be proud of your body which is merely a bundle of bones, flesh, skin, marrow, serum, sinews, nerves, veins, stools, and urine. Always remember, that the world is full of misery. The body, the senses, and the mind are not the soul. The soul is immortal and sentient. Avoid egoism, attachment, aversion, and excessive love of life. Be always lost in God. Be established in yoga. Only then you will be able to drink the nectar of yoga."

Lord Krishna says in the "GEETA" 9-26.26 : "whatever you do, whatever you eat, whatever you offer as an oblation to the sacred fire and whatever you bestow as a gift, dedicate the fruit thereof to God. Why do you worry about it? Be absorbed in yoga. Do not deviate thence. A leaf, a flower, a fruit, whatsoever you get through his grace, take it delightfully to maintain your existence. Offer it to God too."

Do not worry about your own self even. Dedi-

cate yourself to God. He alone gives, He alone can give, He alone can safeguard you.

In the *'Autobiography of a Yogi'*, Dayananad Says :

"Dedicate the fruits of all the actions to God. Spiritual absorption is achieved through complete surrender to God. A young baby lies quite fearless and carefree in the lap of his kind mother. In the same manner, a practitioner who has renounced goism, and has dedicated everything to God is perfectly fearless and carefree- Good or bad company is the cause of our rise or downfall. If we remain in the company of the gross world, we shall develop attachment for gross objects. Consequently we shall become more and more inclined to worldly activity. If we attend to the subtle objects, our mind-stuff will gradually leave the outer world and will march forward towards tranquility, God is the most acute element. If we accompany Him through spiritual absorption, we shall visualize Him."

Surrender to God is the first step towards communion with God. Periodical excitements, restlessness, and worries cannot stand for a while even, if surrender to God is attained.



6

BE ALWAYS DELIGHTED

Shraddhya Satyam Aapyte
(Yajur Veda 19.30)

SATYAM—God is achieved by him who is ever delighted and happy.

'Reverential faith means the state of light-heartedness attained through yoga' is described by Patanjali and Vyasa in 1.20 yoga. It is nothing but the extreme happiness of the mind-stuff i.e. Full faith in God and its doings.

Develope faith in God to such an extent that your happiness can never be shaken in any situation. God may give you the kingship of the whole universe or he may snatch away every penny; you are to be happy in both the situations. Your faith in Him should never be shaken. This unshakable faith is called reverntial faith. Vyasa writes : "This reverential faith is the benefactor of a devotee like a mother. Even as a mother protects her child even at the cost of her own life, this reverential faith protects a yogi." Yoga 1.20

Everything we get, we get in accordance with the nature of our actions. Perfect justice prevails in the universe of God and to suspect its rationality is not manliness. To suspect the decision of God is to agitate against Him. So be always light-hearted. Your faith in God should never suffer mitigation. This very thing is emphasized in the *Geeta* (18.45) by Lord Krishna.

“He alone achieves the supreme devotion to God who is always delightfully lost in Him, Who is ever carefree leaving everything upto him, who aspires for nothing, and who is alike to all beings. He has subdued the feelings of attachment and aversion.”



7 PRACTICE WITH GREAT-ZEAL

**‘Charaiveti. Charaiveti’—
March Ahead. March Ahead.**

When the mind-stuff is pleased, it will achieve

the energy needed to attain intellectual vision. The practice will never be distracted.

The energy will be achieved by practising continence, for a continent person is always rich in energy.

It is impossible to get success in yoga without perfect continence, for when a man is grounded on continence, he is always enthusiastic and energetic.

You have wasted your whole life in storing up worldly victuals. You have been perfectly energetic in collecting them. But now you must open your eyes. You have come on to the path of God. You are engaged in the practice of yoga. Collect the means of practice with full energy and intense zeal. God is very kind. He will be pleased if he sees even a fragment of practice on your part. Enthusiasm to realize God is the only way to visualize Him. God must be pleased at the sight of your enthusiasm. As Lord Krishna tells us in the *Geeta* : (18 26)

“Avoid the company of the world and its enjoyments. Cast off your ego; be courageous and mindful. Remain unaffected by success or failure. Only then will you become an illuminated practitioner.”

"For the intellect of a light-hearted practitioner is always established in God." (2.65)

The object "KARYAM VA SADHYEM SHARIRAM VA PATYEM" should be kept in view which means "EITHER I will attain perfection in yoga or I will die."

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8

PRANAVA

Om Krato Smara

(Yaju. 40.15)

O self castigat^{or}: Repeat the sacred syllable "OM".

One or two hours of practice a day is meant for the householder or students alone. Those who aspire to become yogis must practise it all the twenty-four hours a day, whether lying in bed or sitting on a seat or walking on the path. A practitioner, though lying in bed never sleeps. He

overcomes his sleep fluctuation. Even in bed, he is always lost in his practice.

Even in *Shavasana*, one can practise this repetition, but in this posture, there is always the danger of sleep overtaking the aspirant. As soon as the unfluctuated state appears, sleep casts its resistless spell. So it is better to sit on the bed instead of lying.

When all the other fluctuations are not indispensable for the maintenance of life, how can this sleep be so important and unavoidable? By practice, we are to overcome all the fluctuations including sleep. So, O dear practitioner: Intensify your practice. Continue it even while you are sitting on the bed. To take some rest in a particular easy pose is called yogic sleep.

Yoga is not a hobby for an hour or two but a special mode of living to be practised particularly in the period of *vanaprastha*. When you are fifty years of age, give up all worldly occupations and devote yourself to yoga. You have given one half of your life to nature and have become proficient in its ways, but you have experienced very few moments of bliss. All your life you have seen only misery, worries, calamities, attachment, aversion, and infatuation. This subconscious lust for worldly enjoyments has proved

painful and tortuous because of its anxieties, causes and consequences and the subliminal impressions, particularly in the eyes of a discriminating and wise person. The more the riches, the more the misery. Now, wake up: You could not overcome nature even in fifty years. You have become a slave of it. No doubt, those who can overcome it are few and far between. It is ignorance to think that one has overcome nature when one only adheres to it more and more.

So, come on: O Lovers of God: Stick to the thought of God. Our mouth waters at the thought of a lemon. Even so the beloved or lover comes to mind as soon as one hears the name mentioned. We cannot purchase anything from the market unless we name it. We cannot express our thought to others without mentioning the name of the object of our thinking. Even in daily conversation, we name some persons, places, and things. The name is the basis of education. Only infants can be taught by showing particular objects, pictures, and models.

Narada confessed as much to Sanat Kumara, the great sage. "I have studied the Vedas, the Shastras, the Puranas, the history, the grammar, and hundreds of other branches of knowledge.

But I know only the names and not their objects
Chhandogy—7.1.2.

The knowledge of nature is based on the names of the different objects in nature. The name is also the basis of the divine knowledge. The *Vedas* instruct us in the following words:

“O thou, who art intent on the practice of yoga, repeat the sacred syllable ‘OM’. Yajurveda 40. 7.

In the *Vedas*, the *Upanishads*, and the *Brahm sutras*, there are more than four hundred verses extolling the repetition of ‘OM’. Not all of them can be quoted here. A full description of the importance of ‘OM’ would call for a separate volume. Maharishi DAYANAND in his *Satsarth Prakash* has repeatedly emphasized the importance of repeating ‘OM’ and of reflecting upon its meaning.

The same is said by Patanjali. In other religions too, repetition of the sacred name of God is an accepted value. Maharishi Vyasa also commends the repetition of the purifying syllable ‘OM’. So, be fearless. Repeat this mystic syllable the proper name of God.

There is just one secret about repetition: no other thought should arise. The flow of God knowledge

ledge should be steady and constant. The bliss of God should be unceasingly experienced. If you meditate upon the effulgence of God, the darkness of inertia will vanish away. A constant light will steadily remain. In the period of your meditation many bright lights come and pass, and you gradually progress towards the ineffable divine effulgence. Persevere in your effort. Contemplate the omniscience of God. Both the repetition of His name and the meditation upon His effulgence should remain uninterrupted.

Meditate also upon the sentience of God. The soul, too is sentient. Time will come when the sentient soul will recognize the supreme sentient, visualize Him, and converse with Him. You will become as if God Himself all knowledge all power. This will be possible only in the supreme state of passionlessness. Be patient. All this will happen. It is bound to happen.

There are more than thirty methods of repeating God's name. One may pronounce it loudly or sing it or intermix it with the loud-sounding melodies of nature; or experience it in all the outer sounds; or repeat it with the lips; or revolve it in mind; or breathe it in and out; or make it blend with the palpitation of your heart. The practitioner must feel as if each and every limb of his body were repeating OM. Everywhere in the

ether, he should feel the sound 'OM'. In short, he should be so lost in the repetition of this sound that he should hear and think of nothing else. He should be mindful of God alone.

All this comes by practice. The repetition itself will change its course as you progress. Only the beginning is difficult. When you utter OM for the first time, your resolution will prepare the ground for the second OM. The second OM leads to the third. And so on.

The more the surrender to God and disinterestedness in the world of phenomena, the more the concentration and centralization.

The Secret :

God is eternal. The knowledge of God is eternal. The language of God is eternal. OM is a word from His eternal language. It is the very essence of yoga. When the mental repetition of the word is practised to such an extent that there is no intermittence, the fluctuation of the mind-stuff is almost restricted to that word. In the next stage, when even the repetition ceases, the mind-stuff becomes quite motionless, calm, unfluctuated, and perfectly tranquillized. In this stage, whatsoever is meditated upon will appear before the meditator with its relative object and idea. When

this meditation upon the predicate relation of the word, the object intended, and the idea is ripened, the object itself will materialize in the light of mediation. In the beginning one sees the shape the object, and then the actual object. All its parts along with their characteristics become manifest to the meditator. The state in which the object appears unaccompanied by the word and the idea is called spiritual absorption.

Vyasa 11-42-43

According to this graduation, the syllable 'OM' is followed by a knowledge of God's qualities—Omnipresence, effulgence, sentience, and rapture. In the end only the possessor of these qualities is visualized in the meditation.

Achievement :

The devotee will succeed in dedicating himself completely to God. His egoism will vanish. He will be in a position to surrender everything. He will start thinking that everything that happens is for the best. Whatever is done is done by God. Living beings depend on the justice of the Almighty in enjoying the fruits of action. The aspirant is not a free agent in the performance of any action as he is bound by ignorance-*Avidya*. One who is absorbed in ignorance-*Avidya*, one cannot choose

the true path. It is his devotion to God and the benevolence of God that lead him to God.

“God cannot be gained by speeches, sermons, and philosophies. Nor can He be gained by the sharp intellect.”

—Mundak Upnishad. 3-2-3

It avails little to attend lectures and devotional programmes. Pleased by the exceptional devotion of the devotee, God becomes kind towards the devotee, and it is the kindness of God that enables the devotee to achieve Him.

To attain beatitude, one should devote one's life to God. Devotion becomes possible when egoism disappears, and egoism can be made to disappear only by the repetition of the syllable 'OM'. Rapturous spiritual absorption will be acquired through the repetition of "OM". OM will lead to the realization of God, the source of bliss.

“Even as God is undefiled, pure, isolated, absolute, and unparalleled in acuteness, the aspirant is also absolute, acute, and undefiled, unborn. This is visualized by him.”

—Vyas Bhashya 1-29.

Patanjali has also said: “By repetition of the syllable 'OM', the individual soul and the supreme

soul are visualized".

—Yog-I-29.

By surrender to God one first realizes Him then one's own eternal and undefiled individual self.

By this deep devotion to God, all obstacles are removed. These obstacles are nine in number : (1) Disease; (2) languor; (3) doubt; (4) inadvertence; (5) sloth; (6) sensuality; (7) erroneous conception; (8) non-attainment of the higher planes; and (9) instability in those yogic planes.

All these impediments are destroyed by dedication to God. All diseases are cured by God. According to *Atharva Veda*, God is the supreme physician. Even the most competent doctors cannot treat all the diseases. Sometimes, it is also seen that diseases which are incurable even by highly learned and experienced doctors are cured by simple herbs and daily used species. The conclusion is obvious according to the justice of the supreme physician-the God. When man is to get relief from a certain ailment, he is able to achieve an effective management of means and situations. Man gets liberation from diseases by the grace of the Almighty. Even the inclination to take suitable medicine comes by the grace of God. No doubt it is the human intellect that makes a decision but no intellect has ever made a

decision that is complete and upright in every respect. So God is the only diagnostician for the yogi. The disease is uprooted by penance such as abstention, lunar and other fasts, and living on either fruit or milk or water or air alone. All these penances are instruments of yoga. They can be done only by complete self-surrender to God and the repetition of the syllable 'OM'. A dedicated yogi cannot fall ill. A sick man cannot be a yogi. Diseases attack those who indulge their desires. Such people can never take to yoga, because the pre-requisite for being a yogi is passionlessness. Without it the practice of yoga can never yield fruit.

The nine types of impediments are removed by the repetition of 'OM' and dedication to God.

Vyasa, the great sage, writes. "all the three kinds of sorrow, the sorrows due to self, other living creatures and natural calamities are destroyed by the repetition of 'OM'.

—Vyas Bhashya 1-31.

He further on writes: "If any craving remains unsatiated and the mind-stuff continues to be fluctuated, that also will disappear by the repetition of 'OM'. Whether it is unsteadiness of the limbs or defective respiration, the only panacea for all mental and physical ailments is the repetition of 'OM' and surrender to God,

All diseases, distractions, and impediments are born of the instability of the mind-stuff, and this instability is the result of *Rajasic* food, *Rajasic* conduct, and *Rajasic* thinking. When the mind-stuff is made one-pointed by the repetition of 'OM', these impediments and distractions do not arise. If, however, they are already arisen in the mind-stuff, they are put down altogether.

In the end Patanjali writes: "complete dedication to God is possible only by the all time repetition of 'OM', which will help in spiritual absorption. This spiritual absorption will bestow upon the yogi that intellectual vision by which he will know about all things in universe placed in any place, in any body: and at any times".

—Yog Drashan-2.45

There is no end to the overall excellence of the repetition of 'OM' with Surrenderness to God. This is described in about five hundred verses in the Vedas. The syllable given to Arjuna by Lord Krishna in the battle field was the same :

"I shall speak to you in brief of that supreme chanting mantra, which is told by all of the Vedas; which is described by all the Shastras, and desiring which the celibates practice celibacy-namely 'OM'."

Gita 8.11.

"Having restrained all the media of perception, i.e., by withdrawal of senses from the objects, and keeping the mind calm with the senses in the heart without hailing and inhailing, is called 'Pratyahar'. Then, remaining steadfast in the meditative pose, he should repeat the syllable. 'OM' with its given knowledge of God. He who leaves his body and departs in such a way attains the supreme abode-emancipation."

Gita 8.12

This very repetition of 'OM' is described in the Upanishads which are easily the most authoritative scriptures on spirituality:

"Handle the bow of 'OM'. When the constant repetition of 'OM' is there, it will form a bow. Put the arrow of the soul on it. The soul should meditate solely upon 'OM'. Both these should point at God. Be one-pointed and shoot the arrow heedfully and cautiously. Enter God like an arrow. Though you cannot become God, you will surely enter Him."

—Kath Upanishad

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9

RECITATION AND COMM-UNION

**Stuta Maya Varada Vedamata, Prachodayan-
tam Pavamani Dvijanam.**

**Ayuh, Pranam Prajam Pashum Keertim
Dravinam Brahmavarchasam.**

Mahyam Dattva Vrajata Brahma Lokam.
(Atharva Veda 19.71.1)

So goes the encomium of the Veda mother the God. He is only the purifier of Vedic scholars. Now dedicate everything to 'OM'-your entire life, every breath of it, progeny, discipleship, name and fame, wealth, profound knowledge of Veda. Then you will achieve salvation.

The opinion of Yogi Swami Dayanand about the repetition of 'OM' is as follows:

Ordinarily yogis do not observe their devotion to God in any other way. They practise vocal and mental repetition of 'OM' and meditate upon its object, so that, although they are performing

worldly action, their comm-union and repetition do not cease. Their mind-stuff becomes one pointed, and they attain spiritual absorption. By meditating constantly, and perpetually reciting 'OM' and meditating upon its theme, their mind becomes actionless and distinctly the individual soul thoroughly realises it self when retain Samadhi.

The repetition of 'OM' is indeed the best of all repetitions. 'OM' denotes God. God is connoted by it. We people are interested in gross words and so we address Him through gross words. But when this interest in gross words is diminished by the constant repetition of the gross syllable followed by thinking upon its meaning. Gradually the power to bind the mind-stuff on subtle and minute objects increases to meditate upon impossible i.e. to meditate upon God. In the absence of grasping subtle objects it is so in the quest of most minute God, the subtle repetition of 'OM' is introduced. Through this repetition of 'OM' keeping the inclination of meaning, our mind-stuff is purged and purified, and we attain the competence to practise intense meditation.

To know Godliness alone will not suffice. We need to indulge in the knowledge of Godliness then and then alone we can attain the purpose of life.

To think that our favourite deity is pleased with repetition is vulgar. God is ever pleased with us. But in an unclean mind-stuff, God's pleasure is not reflected. The more the purity of mind, the clearer the reflection of the pleasure of God. One who does not experience delight after the repetition of the mystic syllable is certainly impure and unsteady-minded. That impurity is no other than sensuality. The less the sensuality, the more the devotion to God. With the complete end of sensuality, there comes the dawn of devotion. The mind will be lost in the rapture of spiritual absorption.

At first the process of repetition and attention gets easily interrupted. But there is nothing to grieve. With the replenishment of the mind-stuff, and with perseverance and concentration, the individual soul will begin to appear. This is called the visualization of the individual soul. Then a complete distaste for sensuality will be felt. Then one starts experiencing agony in sensual indulgence. Only the mental or intellectual repetition of the syllable 'OM' meditation begins upon God, and spiritual absorption will appear interesting. The mind-stuff longs for spiritual happiness and runs in a direction diametrically opposite to that of sensual pleasures. This state is called the visualization of the individual soul, in the form of knowledge-the chitt.

The repetition of 'OM' is undoubtedly the best of all the mantras to be repeated. In this repetition, there is a complete disappearance of the unsteadiness of the physique. Unless the body has become motionless and steady the state of spiritual absorption is not attained.

In the consonantal pronunciation the teeth and the lips are moved. By this process, all the vocal organs become unsteady. It is true that in mental repetition, there is no movement of the vocal organs, and there is a constant movement in the mind-stuff. But in the repetition of 'OM' even the mental movement is stilled. Moreover continuous flow is very easily achieved. The continuous flow cannot be achieved in the consonantal repetition as more vocal energy is consumed in the repetition of a consonant. The sound M, which is at the end of 'OM', is also pronounced quite effortlessly as it is a nasal sound. So in creating a continuous flow of concentration in the mind-stuff, in mental process the sound is completely adhered. 'OM' is matchless and unique. In its mental pronunciation, no movement is needed on the part of the teeth and the lips.

On all these grounds, no other syllable can equal 'OM' in the sphere of repetition as its repetition

tion can be done even by inhalation and exhalation. But all these repetitions must be followed with the full attention of the intellect. Whomsoever, we accompany for a long time is owned by us. Similarly, through prolonged repetition and full attention, God is accompanied and owned. When this eternal relation of love is established with God, our life is tinged and coloured with the natural qualities of God as the effect of the company is unavoidable even in the outer and worldly aspects of life. Consequently, this devotion will change our life into a divine and godly one with the creation as God creates.

The presiding deity or the subject matter of 'STHUTA MAYA VARADA'—'Vedmata' of Atharva Veda 19.71.1 is *Gayatri*. *Gayatri* is a Vedic word means that who protects breathing beings. Because the word *Gaya* means breath. As God is the sole protector of the breath in living beings so He is named GAYATRI.

Gayatri is thus another name of that purifier of the three worlds in present, past and future. Gayatri is God. He is the protector of the world. He is 'OM'.

Side by side, this must be known that the metre of 'OM' too is Gayatri. It is said in *Pingala-Sutra*. "The metre Gayatri which is

called daivee in Sanskrit is one-syllabled'. In the *Halayudha Kosha*, there is a more explicit statement: "The 'Daivee' which is constituted of a single syllable is named Gayatri." So it is obvious and evident that 'OM' is Gayatri. This should also be borne in mind. Maharishi Dayanand has also said so. The name of God is Gayatri. As the deity of no other *Mantra* is Gayatri, the Maharishi has derived the meaning God of Gayatri, Now see the correct meaning of the *mantra* "STUTA MAYAA VARADA".

God says : "I have praised the Veda Mother 'OM' in the Veda. This 'OM' is the mother that purifies the inner self of the knowers and scholars of Vedas. 'OM' would go on rousing the impulse to meditate upon its object. So, O, my devotees and practitioners of Yoga: Dedicate your whole life, your life-breath, desire for sons and subordinates, riches, wealth, knowledge, and scholasticism unto me. Be my own. Make a full self-surrender. Achieve the intimate union of your individual soul and the supreme soul which is termed rapturous salvation. None can check you.

For a detailed study consult, "Satyarth-Prakash Ke Sansodhano Ki Samiksha" (pp. 170-9.) So it is the view of the Vedas, all the Shastras, the Upanishads, the Yoga-Sutras, and Maharishi Dayanand that the repetition of 'OM' is the only way

to the visualization of God. The GAYATRI MANTRA Bhur-Bhua-Swah etc is not meant for meditation or for repetition to meditate. This is the view expressed in Yog Sutras 1-27, 28, 29 by Patanjali and Vyas, ancient authors of Yoga.

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10 NEED FOR DISPASSION

"Ishavassyamidam Sarvam

Yathkinch Jagtyam Jagat.

Ten Thyakthen Bhunjitha

Maa Gridhah Kasyswidhanam."

—Yajur 40.1

Realize the omnipresence of God in each and every particle of the universe. This is possible only when you learn to lead a passionless life.

Do not covet. Riches are owned by none with the exception of God.

If you have a passion for carnal pleasures, you will not succeed in the repetition of the sacred syllable. Even things which are never recollected will begin to arise in your mind at the time of meditation. Unless you become passionless, mental operations will not cease.

If the repetition of the sacred syllable and the practice of yoga stand on the footing of passionlessness, all the five kinds of fluctuations will vanish.

Vyasa writes: "The stream of the mind-stuff flows in both directions, towards good and towards evil. That which flows towards the planes of discriminatory knowledge and engages in an intellectual discrimination between various kinds of knowledge tends to achieve salvation, and leads unto God. That which flows towards sense objects or the plateau of *Avidya* and carries the load of rebirth leads unto evil. The stream of evil, along with the whirlpool of existence, is dried up by passionlessness." Passionlessness comes from discrimination. By the practice of detachment, the fluctuations of the mind-stuff are stopped.

To be unmoved by sensual pleasures is called passionlessness. Sensual pleasures are the root

of all diseases. Engagement in the preparation of edible victuals or preparing of various foods is called the lust for taste and flavour. Human life is not meant for eating and drinking. It is meant for the visualization of God. Eating and drinking are only the means of physical survival.

To remain entangled in the various forms and aspects of nature is to be disinclined towards God. To see films and plays, to attend feasts, and to roam about far and wide is to gratify the visual thirst. To be fascinated by beauty is also a special form of thirst of the sense of vision, and it must be curbed.

Various kinds of fragrance, oil, scents, lavender, etc., are pleasures pertaining to the sense of smell. Camphor, saffron, musk, jasmine, and jessamine—all ensnare the nose by their wonderful odour. When the mind-stuff is entangled in collecting these pleasures, it cannot reach towards God, and a large quantity of time, money, and labour is wasted in the pursuit of these pleasures. A yogi has to become passionless in regard to the sense of smell too.

Different kinds of songs, the ascent and descent of notes in music, the melody of the human voice, drums, cymbals, flutes, records, harmoniums, etc., are also snares. Even praises of God,

if accompanied by music are likely to make us lose ourselves in the pleasures of sound. No doubt, these are better than other pleasures, but in so far as they are an indulgence of our weakness for pleasant sounds, they are impediments to yoga.

Hot and cold, soft and rugged (uneven)—all these pertain to the sense of touch. A man given to these pleasures cannot practise yoga. Sexual intercourse is an extreme form of this sense. We hear the bull in France openly going in intercourse with six or seven Girls publicly. A pity to this process. A man who is enslaved by this sense of touch cannot take a single step even towards yoga. One should, therefore, learn to overcome one's weakness for the objects of the sense of touch.

An attitude of dispassion towards the pleasures of sound, touch, colour, taste, and smell is a pre-requisite for the practice of yoga. Sexual indulgence, food, drinks, wealth, power, etc., all these are sense objects. Achievement of heaven in the disembodied state or the state of dissolution into primordial matter is described in the scriptures. When the mind loses every passion for these, or when in the presence of such mundane and celestial things, the mind feels neither any craving for them nor any revulsion against them, the

achievement of passionlessness can be said to have been reached.

Yogi Maharishi Dayanand tells us :

“The sermon which was delivered to me by my preceptor, Shri Shivanand Giri, is lingering in my mind as yet. He told me: ‘Dayanand, you have renounced the home of your parents for the practice of yoga. It is the sign of dispassion..... Fear not: Be courageous: Come and take refuge in God. Give up all sins altogether and start making efforts for success in the practice of yoga from this very moment.

Dayanand: The Practice of yoga alone will not suffice. Passionlessness is also needed. In the absence of this passionlessness, salvation, emancipation, liberation, or the supreme bliss will not be achieved. Success in yoga is unattainable by practice alone. If you cannot control your senses from running after sensual pleasures, it will be very difficult to practise yoga: Restrain your senses. Leave the animalism and you will achieve success in yoga.”

The great yogi, Lord Krishna told the same thing to Arjuna: “O son of Kunti: undoubtedly the mind is unsteady and difficult to curb, but it can be controlled through practice and dispassion. When it is caught firmly, it becomes almost a slave to a yogi.”

In the third chapter, Sutra 51 of the Yoga Sutras, Vyasa says : "To one who is advanced in the practice of yoga, the richmen pay their homage and looking to the purity of his intellect invite him to different places. O great soul: Here is an enjoyable pleasure. Come and sit here and enjoy yourself. Here is pretty maiden. This elixir checks old age and death. Here is a chariot which passes through the sky. Here is a tree which fulfils all desires. Here is the stream of heaven that confers blessedness. Other sages and seers are also present here. Charming and obedient nymphs, clairvoyance and clairaudience body of adamant hardness, all are here. All these things have been won by your virtues. Come and take all these. This is that everlasting, indestructible, undying, and dearly beloved place for whom even the Gods aspire."

Accosted thus, he should ponder over the defects of companionship in this way: "Having been repeatedly hauled over the burning coals of birth and death, I have at last, by the grace of God, obtained the lamp of yoga. The gusts of sensual pleasures born of lust will blow out this lamp. Having got this lamp of truth-illuminating intellect, why should I again be deluded by the mirage of sensual pleasures and offer myself as fuel for the same blazing fire of the dreadful world? These visionary and dream-like pleasures

are meant for pitiable foolish, and vile folk. Thus the yogi should remain resolute, and he should not let himself be tempted by carnal pleasures. He should not succumb to pride, saying that he is being adored ever by the rich men. If he yields to false pride, it will be very difficult for him to avoid the grip of death."

"As passionlessness is the key to spiritual absorption, a practitioner of cessation yoga (असम्प्रज्ञात समाधि) must develop passionlessness". Vyas-1.15.

A householder observing continence can also develop this passionlessness in accordance to his capacity. Abstention from sensual indulgence and the observance of the regulations of yogic practice lead to passionlessness through practicing five Abstentions (yama) and five Observances.

Abstentions and Observance (YAMA-NIYAMA)

The impurities (of mind) are obliterated through the practice of the Eight limbs of Yoga. From the practice of these follows the Extirpation, destruction of impurity in the shape of the misconceptions on this 'Extirpation', There is appearance of right knowledge as these means go on being practised, so the Impurity goes on becoming attenuated in proportion to the powers of that extirpation, the luminosity of knowledge also goes

on increasing. This increase goes higher and higher till the appearance of Discriminative Discernment; that is till the right Discernment of the exact nature of the attributes (as constituting Primordial Matter) and the spirit, the knowledge of self.

The eight organs of Yoga are (i) Yama (moral virtues), (ii) Niyama (Spiritual Practices), (iii) Asana (sitting posture), (iv) Pranayama (Breath Control), (v) Pratyahara (withdrawal of mind from the sense-world of names and forms), (vi) Dhaarana (mental concentration), (vii) Dhyana (Meditation), and (viii) Samadhi (rapturous realisation).

1. Yamas : Moral virtues :

The five moral virtues which one should cultivate in order to prepare the mind to ascend to higher peaks of spiritual perfection are (i) Ahimsa (non-violence), (ii) Satya (truthfulness), (iii) Asteya (abstention from theft), (iv) Brahmacharya (sexual continence) and (v) Aparigraha (abstention from covetousness to be thrifty).

(i) Ahimsa (non-violence or positive universal benevolence) : Benevolence consists in freedom from ill-will against all beings, at all times and in all ways. The other restraints (yamas) and observances (niyamas) have their root in benevolence. All the other

restraints are adopted only for the purpose of securing the purity of benevolence. This is the indispensable vow to attain Yogic union with God, the Real. Hence Patanjali says :

**“Ahimsepratistaayam Tatsannidhan Vair-
yotyaagah” —Yog 2:35**

When the vow of Ahimsa (nonviolence) or Universal Benevolence is kept intact, then before that yogi every form of enmity is given up. This means that positive non-violence or Ahimsa or universal benevolence, which, when practised bestows the power of conquering all forms of violence and enmity in others like bandits and armed robbers, tigers, lions and other ferocious wild beasts.

A yogi must not think of injuring anyone, by thought, word, or deed. Mercy shall not be for men alone but shall go beyond and embrace the whole world.

(ii) Satya Truthfulness :—

Truthfulness consists in thought and speech being in strict accord with the reality of things. What one thinks and speaks is in strict accordance with what he has actually perceived or inferred or heard. Speech is used for conveying one's own knowledge to others, if then, this speech is not deceptive

or mistaken or unrecognisable then it is truthful, but it is so only when it is used for benefiting all living beings and not that when it is used for injuring them. In fact, even truthful speech, if it led to the injury of living beings, would not be really truthful, it would be positively sinful and by such 'truthful' speech which would be only seemingly right and a more semblance of right, the speaker would draw upon himself the worst of sufferings (as resulting from that sin). Hence whenever one speaks, he should duly ponder over it and utter only such truth as may be conducive to the welfare of all living beings.

The fruit of satya or truthfulness is enunciated in these words :

"Satya Pratistaayam Kriyaphalaashrayatuam"—Truthfulness (in thought, word and deed) being established, one attains the power to do what he says or utters. His bliss never fails, his anger never fails.

(iii) Abstinence from Misappropriation (Asteye) i.e. theft

'Misappropriation' consists in obtaining things from others in a manner not sanctioned by the scriptures and by the law; abstaining from 'Misappropriation', not to have those things which are not mine. To snap a thing which is not mine is

theft. To get a thing without master's consent is theft. To capture illegal things is theft.

By abstention from theft, all the wealth comes to a Yogi. After renouncing all wealth and money, they find themselves surrounded by money and wealth, but do not indulge in it. Dispassion is never to be spoiled otherwise there will be no discrimination between a yogi and a wealthy worldly person.

(iv) **Celibacy (Brahmacharya) :** Celibacy means control of the secret generative organ. *Brahmacharya Pravistayaam Viryalaboh* – Through the practice of Brahmacharya (Continence, chastity, purity) comes vigorous strength in a practitioner of yoga.

Sex is like a mighty flood, which, if left undammed, will flood and destroy crops and cattle, destroy homes and uproot trees. But, if the same energy could be dammed and canalised, it fertilises various fields of human activity, making flowers to blossom and fruits to appear in the garden of human psyche. Sex uncontrolled and abused is imbecility, languor and death, while sex canalised and sublimated is vigour, vitality, creativity and life blossoming forth into life Eternal.

Normally Sex is an un-conquerable urge in man and woman. They act according to sex impulses

and urges without being able to curb it, sublimates it or destroy it.

The premises - the ideal of Brahmacharya emerges out in a person, man or woman, as he voluntarily renounces the pleasure and pains of sex and the orgy of all forms of sexual aberration and sexual madness, then he alone concentrates his whole mind and heart to the knowledge of God, the spirit and nature. After the success in Yoga he utilises his energy and powers in serving the suffering and ailing humanity.

Brahmacharya means not only abstention from marriage and physical pollution, but it also entails mortification of senses and mind in such a way as to preserve all the powers of the soul for the vision of God. Without the preservation and sublimation of sexual energy, there is no chance to glimpse into the place of the Real, the Eternal, the Divine within us and outside of our selves.

In the Yajurveda and Yoga Shastra, it is emphatically stated that without celibacy to gain realisation power, is impossible.

M. K. Gandhi wrote : "If even after twenty years of sensual enjoyment I have been able to reach this state, how much better should I have been if I had kept myself pure during those twenty years

as well ? It is my full conviction that if only I had lived a life of unbroken Brahmacharrya all through my life my energy and enthusiasm would have been a thousand fold greater. If an imperfect Brahmacharri like myself can reap such benefits, how much more wonderful shall be the gain in power—physical, mental as well as moral—that unbroken Brahmacharrya can bring to us !”

(v) **Freedom from Avarice (Aparigraha):** Freedom from Avarice consists in not seeking to acquire more things that are unavoidable to exist only on account of realising the fact that such acquisition is beset with evils involved in the acquisition, protection and destruction of the things. Attachment to them brings ill-will (against rivals). Non-covetousness is to renounce the objects of pleasure with the consciousness. Their collection, preservation and destruction involve injury.

When mind and heart of man is purified through the practice of moral virtues and monastic vows, the intelligence becomes subtle and gains powers to see into one's past beyond the cradle into the future and beyond the grave.

2. NIYAMA (Spiritual Practices) :

Spiritual practices are methods we have to adopt and means towards the attainment of the

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state of perfection of yoga, viz., union with the
super-personal Reality. Spiritual practices are :—

(i) Cleanliness (Shaucha), (ii) Contentment (Santosh), (iii) Austerity (Tapah), (iv) Study Repetition (Swadhyaya), (v) Devotion to the Supreme Lord (Ishwarapranidhan).

(i) Cleanliness (Shaucha) :—Cleanliness is of two kinds—external and internal; the former is brought about by such means as washing with clay and soap, using water etc., and eating purified things; and the later consists in the discarding of the impurities of the mind.

Internal purity and external cleanliness being established brings a feeling that our own body is full of impurities. So the practitioner keeps himself aloof from others, i. e., has no contact with others.

There is the physical cleanliness, bodily spotlessness and there is the inner or mental, moral and spiritual cleanliness, both of which are to be acquired by a Yogi. As one reflects on the impurities of our bodily life, the physical framing of body the skeleton, the bones, marrow, the entrails and the excreta, the pus and secretions, the smell and the stink inseparable from embodied existence of man, there comes in him a kind of loathsome feeling towards the his own body and a dislike

of others too. A thoughtful and reflecting Yogi discovers these loathsome features in all bodies, even in those world beauties and made-up social butterflies whom the worldlings acclaim as "smashing blondes" and "bewitching nymphs". For a thoughtful person realises that behind all cosmetics and face and beauty, culture of men and women, of smart young men and beautiful young ladies there lurks the corruptible heritage of flesh and blood.

From internal cleanliness follows Mind-purity; from-Mind purity, complacency or clarity from complacency, one-pointedness concentration—from concentration, subjugation of the senses—from subjugation of the senses, the capacity to perceive the self comes. All this is attained through the confirmation of cleanliness.

(ii) Contentment (Santosh) :

Contentment consists in not desiring to obtain anything more than one has already got.

This has been thus declared: "Whatever pleasure there may be in the world, and whatever the high degree of pleasure there may be in Heaven—all these are not equal to even the sixteenth part of the felicity that follows from the suppression of all desires.

As the result of self-realisation, which is consequential to mental purification, there follows

Santosh or Joy of the Spirit. As this Joy is identified with the Atman or the supreme spirit, it follows that spiritual Joy is supreme bliss, the goal of human pilgrimage on earth.

(iii) Austerity (Tapah)—Austerity consists in the sufferings of 'pairs of opposite', such as happiness and sorrow, hunger and thirst, heat and cold, sitting and standing, honour and dishonour.

Austerity is mortification of the senses, restraining of mental powers and the transending of intellect and the elimination of ego until the pure self or the omnipresent is realised.

Insist on this type of Tapas or mortification through silence, 'fast voluntary moneylessness and protracted celibacy for the purpose of reaching higher degrees of spiritual perfection rising even up to the union with God.

When impurities of mind and body are blown away through Tapas or mortification of body and mind, then flows into body great physical energy.

Through mortification one becomes physically and mentally energetic, is a matter of our common experience. When there is mental vigilance over thoughts and desires, letting in only thoughts of value and vigour, shutting out the doors to negative thoughts, and through mortification of

the senses and their purification through the observance of chastity, voluntary poverty and other yogic vows there follows concentration of positive and creative energy which engenders insuperable physical and mental vigour and power to the yogi. Here it is not the quantity or quality of food which one takes, but the quality of the thoughts and expirations which one nurtures and that becomes the source of energy and strength both physical and mental. In other words, instead of eating and assimilating the best food, and taking medical care with vitamins and tonics to bestowing energy to the hungry or sick man, the mind, and supermind become the reservoir of power and energy which flows into the bodily limbs of the yogi who is abstemious from worldly enjoyments and worldly food. As firewood is replaced as fuel by kerosene, and kerosene by gas, and the gas by electricity and electricity by atomic power and the atomic power by geothermal power, so in higher yogic attainment even food can be successfully replaced by mental power, and mental power by spiritual power, and spiritual power by God, the infinite omnipotence, the omni-will, who is Almighty and creator of all the universe. In the same way a yogi in his last stage controls the universe and creates it in the limited capacity. God has unlimited capacity. By austerity results destruction of impurity and then one obtains the Siddhis (accomplishments) of the body and the senses.

(iv) **Study (Swadhyaya)**—Swadhyaya or study means reading, fathoming and meditating on the spiritual and philosophical texts which are helpful to reaching the goal. Besides reading philosophical texts etc. repeating and reciting of the syllable 'Om' is also called study.

'Swadhhyayah Pranavadinam japah', Moksh Shashastranam adhyam—'Vyas commentry on 2.1'

To repeat Om etc. the names of God is called study or reading of scriptures for salvation is called study. Paatanjali—the authentic author of yoga-sutras recommends only 'Om' for repetition, because proper name of God is 'Om' according to Vedas the revealed first book in the universe. This view has been written by Max Mullar in his book "Science of Languages".

(v) **Devotion to the Supreme Lord (Ishwara pranidhaan)**—Devotion to the Supreme Lord consists in the surrendering of all one's acts to the Highest preceptor. This is what has been thus described—"Seated in bed or seats, roaming on the road, or calm and collected yoga practitioner should recite "Om". Calm in self, having no question housing to be puzzled then perceiving the gradual extinction of the seeds of Birth and Rebirth—one would be ever free and enjoying the fruits of immortality by recitation of 'Om'. Then follows the cognition of the spirit in absence of obstacles and illusion.

II

BECOME AN ASCETIC

“Brahmcharyen Tapsa Devamiritumupaghnat”

The yogis who delight in spiritual rapture overcome afflictions such as death by practising asceticism. (Atharvaveda 11.5.19)

The great seer Patanjali speaks of three actions in his yoga of actions. We have already noted two of them, namely devotion to God and repetition of holy formulas accompanied by the study of holy scriptures. Asceticism is the third and last. To control the mind and to lead it towards spiritual absorption, these three actions for yoga are practised. If the mind is unsteady, make it steady by practising asceticism. The practice of asceticism should continue without break. Asceticism is to be practised at each and every stage. To speak the truth is also a asceticism. For celibate and house-holders to be ascetic is essential severe practice of abstention from sensual indulgence and a strict observance of the regulations of yoga are asceticism. Asceticism which is prescribed in other schools of yoga should also be practised, for Vyasa says: “Yoga is not perfected in him who is not an

ascetic. The various forms of impurity resulting from ignorance actions and from ignorance egoism, attachment, aversion, and clinging to life ensure all living beings in a net-work of sense objects, and give birth to the darkness of misconception. This darkness can never be dissipated without asceticism. So asceticism must be practised at every stage of yoga". So there are regulations for the practice of asceticism. Practise penance but be light-hearted. Penance which kills light-heartedness should never be practised, because, by afflicting the mind-stuff, it kills itself.

In the fifth chapter of Light of Truth Yogi Dayanand quotes Manu, and writes, : "Even the state of emancipation can be achieved by very austere and severe penance."

Further, he quotes Mundakopanishad, and writes : "Scholars resident in the forest, being completely at peace with themselves, visualize God by the practice of asceticism, religious observance and faith in the truth."

"Yogis achieve supernormal powers by performing yogic acts such as penance, self-realization and complete dedication to God.

Patanjali writes : "Penance, when accomplished destroys the veil of physical and mental impurities.

When this covering of the mind-stuff withers away, the achievement of the body and the mind-stuff are achieved."

In his explanation of the 43rd aphorism of the third chapter Vyasa explains perfections like atomisation in detail. He writes : "By penance, the body attains adamantine hardness. Now, what is this penance. Penance is the endurance of extreme "

We can note the scope of asceticism. Asceticism is called the tolerance of various conflicts. And the conflicts are hunger, thirst, hot or cold, to keep on standing or sitting and to observe silence as a wood (to remain silent, is not to make evident our meaning even by various signs of hands and mouth etc.); dumb-silence to avoid the voice and to enlighten our meaning by signs.

There are various kinds of fasts and they are also asceticism. Krichchhra, Chandrayam and San-tapan etc. are some of the fasts.

1. The Krichchhra Fast :—The brief manifestation of this fast is as follows ;

Take 26 loafs of food as big as hen's egg in the morning only for the first three days, take 32 loafs meal equal to hen's egg in the evening only for the second three days and take 24 loafs of meals of

hen's egg size achieved without begging for the third three days and observe fast for the forth three days i.e. 12 days fastings in this manner is called—The Krichchhra Fast.

2 Chandrayam Fast :—It should begin from the first day of the Shukla Paksha—the moon fortnight in the beginning of month i.e. first half of the month. As the moon develops. in the same way he should increase food loaf by loaf up to the size of Peacock's egg which means he should increase one loaf on the first day, two loafs on the second day, three loafs on the third day and thus in this continuation fifteen loafs on the full moon day. And on the first day of Krishna Paksha—the dark fortnight of the second half of the month, he should take the same (the Peacocks egg size) limited 14 loaf, on the second day 10 loafs, and on the third day 12 loaf—thus to reduce the food by one loaf each day and he should observe fast on the Amavashya—the dark day. This is called Chandrayam Fast.

3. Santapan Fast :—By avoiding the intervals of meals on the first day, he should take eight months old cow's urine, Sixteen months old white coloured cow's dung, twelve months old golden coloured cow's milk, ten months old blue coloured cow's butter and half of these in amount of grass

juice. All these should be mixed and taken to drink. And thus the fast should be observed on the second day. This is called Santapan Fast.

Note—"Milk of cow's of different colour has different effect and process on the mind and the body according to the Doctors in Indian Medicines."

4. Ekadashi Fast :

From the first day till the eleventh day of the each month, the ekadashi fast should be observed. Take meals once on the tenth moonday, clean the teeth by twilight, observe fast on the eleventh moon-day (Ekadashi) and on the twelfth day, the meals should be taken only once meaning there by to observe Parana (i.e. Finishing meal). It is called the Fast on the Eleventh Moon Day—the Ekadashi Varita (Fast).

Vyasa also explains the practice of rigid panances and fasts like Krichhra, Chandrayana, and santapan from time to time. All panances are meant to control the mind. By these ascetic practices, the mind-stuff is purified and becomes fit for spiritual absorption.



CONQUER HUNGER

Swami Yoganand, the preceptor of Yogi Dayanand, once said as follows in the course of a sermon :

"Hunger is the most intimate friend of man. But If it is uncontrolled, it becomes an enemy. A yogi or a beginner in yoga must over come it. Food is needed to sustain the body and the need makes itself felt in the form of hunger. If the need is not satisfied, the body feels affliction, and ultimately the Vital breath leaves the body. This hunger be allayed even by those things which cannot yield any nutrition to the body. It is seen that a sick man can exist for more than a month without food. Mad man can survive for a still longer period without food. This hunger is not experienced by extremely sorrow-stricken persons. The vitality which we derive from our food can also be had directly from the earth, the water, the fire, the air, and ether. Yogis can stay the decline in their physical strength by regulating their breath. The quantity of food consumed by an ordinary man is more than he needs, and the weak digestive organs pass it on without extracting all the vitality contained in it. But by his perfect practice of fully controlling his

breath i.e. (to live with have or in hale) the yogi can collect the much-needed vitality directly from the five gross elements.

One's energy is exhausted by daily exertion, and food replenishes it. The less the exertion, the less the need for food. The more the exertion, the more the need for food. If less labour is done by the body, there is less loss of energy, and the loss is made up by less food. If, however, there is delight in our heart, and the mind is content, our body will suffer no loss of energy. Worldly anxieties also bring about much loss of energy. On the contrary, the deep raptures of meditation strengthen the body.

By plunging into regular devotion our body and mind are protected from damage and stay fresh like a lotus flower. As for abstinence from food, my preceptor has told me as follows :—

**Nashmanti Durdupah
Sheraie Phaninah Pavana-hanah
Kurmashchaive Ngagopataro
Drishtanta Yogino Matah.**

The frogs do not take food. The serpents which live on air do not take food but sleep away their time rapturously. The tortoises which contact their limbs offer an example of detachment to be borne in mind by the yogis."

I pondered over this teaching well and decided to translate it into action. About three months after the onset of winter, my venerable preceptor laid down the essential regulations. In accordance with these regulations, I took water every day in sufficient quantity as well as my full diet. At night I took only light food. At the end of the month. I fasted for two days. Gradually, the duration of the fast extended to one day, then to two days, and later to three days a week. In the end I lived on water alone for a week, together with intense meditation, regulation of breath, and steady posture. I was allowed to walk about in the courtyard, though very slowly.

I was grounded in these regulations for a long period of time. These observances are present in each and every limb as yet.. I practised observances.



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13

STEADY POSTURE

**Om Richo Akshare Parame Viyoman
Ysmim Devaadhi Vishave Nisheduh
Yastannaveda Kimric hakrishyati
Yaittad Vidusteime Samasete**

—Rig. 1.164.19

The hymns rest in the Vedas. The hymns cannot do any good to him who does not know God. (He cannot derive any benefit from the hymns of the Vedas). Those who are lost in spiritual absorption with steady postures and mental equanimity know God.

Programme ;

Make your daily programme congenial to the practice of yoga. Stick to the practice of yoga. This practice is to last ceaselessly day and night for a long time. This practice along with good actions is to last day and night unceasingly for a long time. Then it will become firmly established.

Posture :—

Rishi Dayanand has written thus in "Autobiography of a Yogi"—"To make the mind steady,

different component parts of yoga should be practised. For the steadiness of body, posture is compulsory. If the posture is not perfected, it is not possible to achieve perfection in concentration, meditation, or spiritual absorption. The mind becomes steady after the steadiness of body as the body and the mind-stuff are intimately related. Any thought that arises in the mind-stuff finds expression through the body."

By perfection in different postures, the thoughts of the mind-stuff are also changed. Only those postures which inculcate pure thoughts in the mind-stuff are the postures of yoga. Evil thoughts can be prevented from arising in the mind-stuff by practising the postures prescribed by yoga. Instead of evil ones, pure thoughts arise by the steadiness of the body, the mind-stuff also becomes steady and by the steadiness of the mind-stuff the life-breath also becomes steady.

At first, some soft cushion should be taken to sit upon. For prolonged practice, a thick rubber seat, duly covered with a piece of cloth has been proved to be the best of all. Nothing should be practised by sitting on the naked earth. To sleep or sit on the naked earth is harmful, for the earth draws out our vital energy. By sitting on any seat the risk is removed.

Any posture in which the body gets steadiness and comfort is beneficial for practice. *Swastikasana*—Feet in thigh, has been proved particularly useful for meditation. *Sukhasana*—Easy pose can also be practised. If practised from one's childhood onwards, it helps to keep the spine perfectly straight in the *Padmasana*—Lotus like, both the legs on thigh.

Postures should be steady. Once seated, one should remain in the same condition steadily for a long time. This will be achieved by prolonged practice. With the steadiness of the mind the posture will become steady. Whenever a particular posture is exercised, the practitioner must constantly try to sit for a longer period.

When one knows how to sit in the right posture, heat and cold, hunger and thirst do not bother him. One learns how to overcome them.

When the soles of the feet are struck between opposite thighs and knees, heat and cold do not affect the body. The hands can be placed in any desirable way. Once placed, they should not be changed up to the end.

Lord Krishna has told Arjuna : "The spot for the practice should be clean and pure. The posture should be steady without any

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movement. The seat should be neither very high
nor very low. A piece of cloth should be spread
first, a deer skin in the middle, and the grass
upper most."

--Gita 6.11

If the trunk, the head, and the neck are kept
straight, the posture will be uniform and steady.

STOP BREATHING IN MEDITATION

Pravishatam Pranapanow, Anadvahaviv Vrajam.

(Atharva Veda 7.5.3)

As the steers become quiet and calm after entering the enclosure, the Prana and Apana should become motionless and still, the flow of inspiration and expiration should be routed out.

Sitting in a particular posture, first of all the breath should be regulated to reach the stopping stage. At first nadishuddhi, limb purifier breathing, should be practised. Focus your attention on the left nostril and train yourself to inhale air through the left nostril alone. In two, three, or four days, you will be able to ensure that the inhalation takes place through that single nostril without the use of the fingers. You are to inhale in a controlled manner. The speed of the inhalation should be extremely slow. Take as much air as you can, according to your capacity, but the speed should always be constant and slow, to such an extent that if a piece of cotton is placed outside the nostrils,

your inhalation should not produce any movement in it.

Inha'ation is over, start the process of exhalation. The speed of exhalation, too, should be extremely slow. With this, the first round of deep breathing is over. Repeat inhalation and exhalation by the same nostril by number. Once with left then with the right simultaneously. The vital air should be suspended outside when it is completely exhaled. Thus inhalation and exhalation should follow each other.

One thing must be borne in mind, the length of time spent in exhalation and inhalation should be to the capacity. The vital air should never be inhaled and exhaled abruptly. Both must take place at a very slow and constant speed, producing a harmonious rhythm. This rhythm should constantly govern your inhalations and exhalations.

In the practice of this particular type of breath-control, the mind is concentrated with inhalation and exhalation. No other object is thought of. The mind-stuff is firmly tied by the string of flowing breath, and other sense objects are not reflected.

Get perfection in the Limb Purifier Breathing—*Nadishuddhi Pranayama*, and you shall attain perfection of posture through it. You will sit in

one particular posture for a long time. Illumination of the mind-stuff will be multiplied, and inert and active energies will be suppressed. Sloth and drowsiness will not overpower you. Body will become very light, and the mind-stuff will be filled with rapture. The power of concentration will be achieved, and the lungs will be strengthened enabling you to succeed in the four other types of breath regulation, then the total stopping of breath would be possible.

We should so regulate the breathing process that instead of being short and gross, it becomes protracted and subtle. The breathing should become subtle and yet more subtle and ultimately end in the cutting off of the flow of inspiration and expiration.

Space in it :

External space is called the physical space, and internal space is called spiritual space.

In an ordinary exhalation, the breath goes up to the space of twelve fingers, if put together of the palm. But by the practice of the *Nadishuddhi* method of limb purifier breath-control, this space of twelve fingers will begin to diminish. Ultimately inhalation will not come outside the nose, it will be confined to the inner regions of the lungs.

While inhaling by the lunar (right) nostril, the vital air which is drawn into our chest is to be made subtle. By the gradual diminution of drawing the vital air into the internal regions called the lungs, we have to shorten the inhalation. It is also confined to the interior regions of the lungs.

In Nadishuddhi Pranayama (limb purifier breathing) inhalation and exhalation also needs to be made subtle. Ordinarily, three seconds are spent in one breath. It should be diminished gradually, restrained perfectly.

The frequency of inhalation and exhalation should also diminish. About 17 inhalations and exhalations take place in a minute. This number should go on diminishing till it reaches zero.

By perfection in this purifying restraint of breath followed by the other four kinds of breath-control, inhalation and exhalation will be cut off, and the yogi will attain full mastery over his breath.

The following rules should be necessarily observed while practising this type of restraint, failing which the practitioner will suffer.

1. The practice of continence is indispensable. Otherwise you will become a victim of incurable diseases.

2. The restraint of breath should be practised in open air or in an airy room. The diet should be light, easily digestible, and balanced,

3. The clothings should not be tight.

4. The correct posture should be perfectly mastered.

5. Inhalation and exhalation should be gentle.

6. Inhalation and exhalation should produce a harmonious regularity, so that the calculation of time may become habitual.

7 The mind should stick to inhalation and exhalation alone.

8. Other worries and thoughts should not enter the mind.

9 The stomach should be kept clean.

About half a Paw of fresh water after answering the call of nature will prove beneficial. The restraint of that water in the intestines for eight or ten minutes will be advantageous and profitable. to reduce the heat of the intestine so that the diseases are decreased,

BREATH-CONTROL : DIFFERENT STAGES

After attaining perfection in Nandishuddhi Pranayama, limb purifier breath-control, practise the following :

1. Sit steadily in the yogic posture. Contract the anus.
2. Exhale very slowly.
3. Vacate the lungs.
4. Ensure that the process of inhalation is extremely slow.
5. Thrash out the maximum quantity of vital air but not more than you can eject comfortably.
6. Now, hold the breath outside in this very state.
7. The vital air should be held outside. This is called external operation of breath.

Thrash out all the vital air through the nostrils. The lungs should be fully vacated. This state is called external operation. It is also called the breath cessation. When inhalation is controlled, no difficulty will be felt in performing this external operation. Vyasa also says : "The suspension of the vital air preceded by exhalation is called external operation."

Yogi Rishi Dayananda also explains--"To keep the vital air outside after exhalation, is called external—BAHYA-VRITTI operation".

When external operation is perfected, the internal one should be practised. This is done very slowly and steadily. Hurry is dangerous. Inhale very slowly. Spend ample time as in external operation.

Inhale the outer vital air through the nostrils very slowly. Fill up all the veins. This great cessation is named internal operation. When the lungs are filled up with the vital air, stop the inhalation. The maintenance of this state is called internal operation. Vyasa also says ; "Cessation of the movement of breath after inhalation is called external operation."

Yogi Maharshi Dayanand says : "The suspension of the vital air preceded by inhalation is called outer operation."

With inhalation and exhalation controlled, the holding of the breath there and then unaccompanied by inhalation and exhalation is called the confining process.

There is no inhalation or exhalation in this confining process. The vital air is confined to the

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lungs alone and becomes extremely motionless.
Vyasa also corroborates this fact.

The simultaneous cessation of both inhalation and exhalation by a single effort is called the confining operation.

Maharshi Dayanand tells us : "Both these internal and external operations should be exercised when the Nadishuddhi is fully mastered. And when these two are also mastered, the confining process should be started. After the suspension of the movement of inhalation and exhalation, the confining process can easily be performed by stopping the movement of the lungs after the suspension of inhalation and exhalation. The practice of this confining process should be carried on even more slowly."

My preceptor used to give me all these instructions after making sit very near to him.

At the fourth stage of breath-control, the movement of the vital air in the external and internal regions takes place by taking and loosing the breath in very small quantity. The breathing is prolonged, and the Yogi attains the power of sustaining himself even on a very little quantity of the vital air.

According to Yogi Maharshi Dayanand : "The fourth stage of breath-control is as follows ; When

breath goes out, the breath should be broken out side with intervals. When breath comes in, it should be broken inside with intervals. This is the fourth stage of breath-control transcends the internal and external range "

Yet another method : When the breath comes out, then the vital air should be inhaled from outside to oppose it ; and when the breath comes in the breath should be held outside by throwing out more vital air outside. By this mutual opposition and contrary actions, the movement of both inhalation and exhalation ceases. And by the cessation of breath, all the senses and with them, the mind comes under control. The working capacity increases, and the intellect becomes sharp and subtle.

The object of controlling breath is to cut off the movement of inhalation and exhalation. The movement of the mind depends upon the movement of the breath. If the breath becomes motionless, the mind also will become motionless. Once this happens, there will be perfect illumination. The defects and the impurity of will, will be abolished with the abolition of inertia. So these operations should be practised with great care. It is not a subject for physicians and doctors. From their point of view, these gains and losses are irrelevant. They have no knowledge of this process.

Yogi Maharshi Dayanand tells us : "Breath-control means to control the breath thoroughly in a desired way. If the breath is brought under restraint, then the mind-stuff can very easily be made steady, for all the senses are under the control of the acting breath. The breath organizes all the organs of body through inhalation and exhalation. It employs different senses in different actions. It converts food into blood, and thus protects the health, strength, and disposition of the body. It is the only organizer of the processes of the senses, the nervous system, and the movement of the mind ; with the movement of the breath, there is a movement of the mind ; with the cessation of the breath, there is a cessation of the mind ; and with the steadiness of the breath, the mind gets steady. If there is any defect in the movement of the breath, the movement of the mind becomes defective.

If the movement of the breath ceases, the blemishes of the mind are removed. Flows of character such as lust, anger, avarice, infatuation, pride, jealousy, contempt, etc., arise through defective breathing. This mysterious secret was investigated by the ancient Indian Yoyis, and they advised breath-control. If breath-control is perfected, all the distractions of the mind-stuff dwindle away. The mind-stuff which is devoid of distractions and

blemishes is itself happy, one-pointed, and devoted to good deeds. Breath cessation will never hinder the life. What a person gets from food and drinking Yogi gets it from the Cosmos according to his need.

According to the ancient Yogis, those living beings whose breathing is deeper, more prolonged, and less frequent enjoy a longer span of life in the same proportion.

Breath-control is the prolongation of the breath, keeping in mind the three stages thereof and observing them according to space, time, and number. Protracted control of breath consists in agreeing to the regulation by time. The perfection which is achieved by practising breath-control unceasingly for a long time is named protracted restraint of breath.

Gradually, when the breath neither comes out nor goes inside but is confined to the region of the lung and renders the cessation of breathing quite easy and comfortable, it is said to have grown subtle. The drawing in of the vital air through the nostrils is called inhalation, and the throwing out of that vital air is called exhalation. If inhalation is not followed by exhalation, there occurs the cutting off of the flow of breath. In this

cutting off of the flow of breath, inhalation and exhalation are stopped, and this stopping of inhalation and exhalation is called the cutting off or the suspension of breath.

The cutting off of the flow of breath inwards and outwards takes place outside while the cutting off of the flow of fluctuations of the mind-stuff takes place in the internal regions. The mind-stuff is always mobile. This mobility of mind is termed the movement of the mind-stuff. When inhalation and exhalation are made subtle, the mind turns motionless. To stabilize the mind-stuff and to regulate the breathing energy are one and the same thing. To cutting off of the flow of breathing after exhalation is to stabilize the breathing outside, and the breathing energy is stabilized by concentrating the mind inside the body.

To make the mind steady or to make it blank by meditation is very important if the time of the cutting off of the flow of breath, the mind-stuff is not motionless or it roams about hither and thither, it is assaulted by different types of worries. So some loss is possible in lieu of profit. The mind-stuff should, therefore, be fully stabilized in the internal regions also even as the suspension of the breath is exercised in the external regions. Then and then only can the restraint of breath be termed as a component part of Yoga.

Before the achievement of this stage, the body and the mind can be made steady by stabilizing the posture. It is only after making the body and the mind steady that breath-control is practised.

If the suspension of the breath is exercised before stabilizing the mind and the body, some mishaps may occur. During the unsteadiness of the mind, the suspension of breath should never be practised.

Many people neglect this hidden secret of breath-control, for they want to achieve perfection in Yoga as quickly as possible, but most of them have to face the dire consequences of practising breath-control without the afforesaid stabilization.

WITHDRAWAL OF THE SENSES

Astavinshani shivani shagmani.

Seh yogam bhajantu me.

**Yogam prapadye ? Kshemam cha prapadve,
Yogam cha namohoraratrabhya mastu.**

—Atharva Veda—19.8.2

'May all the ten senses, their fluctuations, vital forces of the mind-stuff, the intellect, the ego, be immobile and steady. May I be absorbed in the practice of Yoga day and night ; and by the perfection of Yoga, may I attain your protection to the fullest extent. O God, I offer numerous obeisances to you.'

All the five senses—eye, ear, tongue and skin are related to their corresponding objects, i.e., colour, sound, smell, taste and touch, by their very nature. When, however, this relation ceases to be, the sense attains the nature of the mind-stuff, and this is called the withdrawal of the sense. The senses join their corresponding objects in accordance with the nature of the mind-stuff. The mind can be engaged only in a single sense-object at a time. At

that time all the other senses are incapable of apprehending their objects. When all the five senses are prevented from their respective objects, it is called the withdrawal of the senses. When all the senses are absorbed in the mind-stuff to reach the actionless state, there is no occupation for them to perform individually or separately. This restraining of the sense organs from apprehending their objects is called the withdrawal of the senses.

The withdrawal is two-fold—withdrawal from within and withdrawal from outside. If there is intense power of concentration in the mind-stuff, we can read a book on any topic with concentration for a long time. Much purpose cannot be obtained if the withdrawal of the senses is practised only from outside. The act of seeing a particular object ceases on closing the eyes. The mere closing of the eyes is called unripe withdrawal of the senses, the object can still be seen by the mind's eye. But when the act of seeing by the mind is also stopped, it is called perfect withdrawal of senses. An un-ripe imperfect withdrawal of the mind can be interrupted, but the continuity of the perfect withdrawal of the senses is never broken.

Withdrawal is possible only when the practice of the restraint of breath has been perfected. It is necessary to achieve the supreme subjugation of the senses, as every kind of practice goes futile

unless the senses are subjugated. But this subjugation is achieved only by prolonged practice. The practitioner should not grieve nor should be fool-hardy or rash.

Similarly, the conquest of the senses of sound by placing piece of cotton in the ears is an instance of uncomplete withdrawal of the sense of sound. The withdrawal of the senses is very soon perfected by pinning the mind to God with earnest and deep devotion. By unflinching, reverential credulity, the withdrawal of the senses is perfected. The repetition of the mystic syllable, followed by dedication to its object, is also of help. If the repetition ceases by itself, and if, in spite of earnest efforts on the part of the practitioner, it cannot be continued again, it indicates the approach of the stage of withdrawal of the senses. Concentration is also achieved by it.

CONCENTRATION

Om yunjanti bradhna mrusham.

Charantam Paritas Thusah.

Rochante Rochana Divi.

—Rig. Veda—1.1.11.1

The learned yogis concentrate upon the individual and the supreme soul, the gross and the subtle elements, the heavenly bodies, and the insoluble primary matter endowed with the rapturous light of God, and they are enraptured and glorified. Concentration is the focussing of the mind on the intended object so one-pointedly that nothing else can cause even the lightest distraction. The purport of concentration is the fixing of the mindstuff in a particular place or object. The mind-stuff is centralized upon it so fixedly that all other objects find no opportunity to enter the mind-stuff for a long time. This is called concentration. If the mind-stuff is distracted by other objects, it cannot be called concentration. Concentration is perfected by fixing the mind upon a particular object repeatedly. This concentration gradually ripens with the perfection of the withdrawal of the senses.

Yogi Rishi Dayanand tells us : "After purifying the mind, stabilizing the posture, restraining heat and cold, and withdrawing the senses from their corresponding objects, try to focus your attention on a gross or subtle element. This is named concentration. The effort should be so comprehensive that the mind-stuff finds no time to stray from the intended object. When the capacity to bind the mind-stuff to the object uninterruptedly for a long time is achieved, this concentration turns into meditation. In the beginning, gross and common objects should be concentrated upon. The cow, a friend, or the preceptor, or a disciple can be chosen for easy concentration. Gradually, this practice of concentration should proceed from concrete to abstract objects. It is not at all advisable to choose abstract objects in the very beginning."

A fluctuation remains steady for six moment. A moment is the fourth part of the time which is spent in the twinkling of an eye. If this time is multiplied by twelve, you get the time of steadiness of each fluctuation of the mind while in concentration. It means that if the centralization of the mind-stuff on a particular object remains uninterrupted and unbroken atleast for 72 seconds, it can be called concentration.

"But if the repetition of 'Om' followed by meditation upon its object is practised, the practitioner will, at first visualize God through the experience of an indescribable rapture. Subsequently he will visualize his individual soul which is akin to the supreme soul, as the individual soul is also undefiled, pure, absolute and devoid of attributes (i.e., free from the possibilities of birth, span of life, and sufferings like the supreme soul)."

This is the very procedure recommended by Patanjali and Vyasa.

MEDITATION

**Om yukten mansa vayam
Devasya savituh savey
Savargaya shaktya.**

(Yajur Veda 11.20)

Let us meditate upon God, the soul, and various forms of primary matter and fill up our souls with Godly power.

In repetition, the predicate relation between the word, the intended object, and the knowledge. In concentration, the mind is fixed on the knowledge, the word and the object do come. When the flow of knowledge remains unbroken like an oily current leaving the word aside, it is called meditation. Concentration is broken knowledge like the drops of water while meditation is a continuous flow of knowledge like an oily flow. Because of the inherent mobility of the mind-stuff, concentration is broken into numerous constituents whereas meditation is untouched by this mobility. The mind-stuff is quite immobile during meditation.

When there is meditation, there is immobility. The less the abstraction and subliminal impressions,

the more fixed the meditation. Meditation and spiritual absorption are broken by distractions. The subliminal impressions of these distractions should be eliminated by passionlessness, and simultaneously meditation should be practised.

If a continuous flow of knowledge or fluctuation happens to come in the intended object at the time of concentrating upon it, it is called meditation. If the knowledge of the object which is concentrated upon by you through your inner-most sense called mind-stuff, if flows without any break or intermittence and if simultaneously there is a complete ceasesation of the external senses, that fluent fluctuation is called meditation.

If we multiply the period of ceaseless concentration by 12 (72×12), we get 864. These very 864 seconds are the minimum time needed for meditation.

If the fluctuation of the mind-stuff is interrupted in a period less than this one, it is called concentration.



ABSORPTION

Om yuktvaya savita devan
Swaryato dhiya divam
Brihajjyoti krishytah
Savita prasuvatitan.

(Yajur Veda, 11.3)

God is acquainted with the hearts of all the living beings. He enlightens the minds of His real devotees with the infinite lustrous knowledge of the gross elements, the subtle elements, and the self in deliberative, reflective, and self-discriminative spiritual absorptions respectively. He enraptures those who have perfected the practice of Yoga with thorough dedication to Him. He grants them rapturous spiritual absorption and blissful liberation.'

When by constant meditation, the absorption or the meditative occupation of the mind becomes so deep as to wipe out the idea of the intended object, it is called absorption. In this state of the mind-stuff, the object alone appears and shines forth.

It can be understood in this way. When only the object of meditation shines forth and as if the

meditator's inviduality is emptied of itself, it is called absorption. Indeed, as has been said "repetition of the sacred syllable, meditation, and absorption are one thing."

Unceasing repetition, if practised with great intensity, is called concentration. When the concentration acquires profundity, it goes by the name of meditation. Constant meditation leads gradually to absorption.

In concentration, the meditator, his knowledge, the media, and his object, the intended subject meditated upon, all the three shine forth. In meditation, the meditator and the know of object, these two shine forth. In absorption, only the object shines forth. In absorption, all the mental operations are controlled alone. Then the object alone shines forth. Both the meditation and the meditator become one with the object. This is the highest state of the mind-stuff. Self-visualization is impossible without spiritual absorption. If the meditation remains uninterrupted for 10,368 seconds, i.e., 864 seconds the period of ceaseless meditation multiplied by 12, i.e., $864 \times 12 = 10,368$ seconds, approximately three hours, it should be deemed that spiritual absorption has been achieved.

Ultra-cognitive spiritual absorption—Multiply this period of spiritual absorption by 12 (i.e.,

10,368 x 12 = 1,24,416 seconds — near about 36 hours). If spiritual absorption remains uninterrupted for at least 1,24,416 seconds, the ultra-cognitive spiritual absorption begins to appear. Now, one can calculate the time required for the cessation of the fluctuations of the mind-stuff for attaining this highest state of spiritual absorption.

If concentration, meditation, and spiritual absorption are uninterruptedly practised with reference to the same intended object, this triad united together is named Sanyam-constraint.

Constraint means the ceaseless and gradual union of concentration, meditation, and spiritual absorption for 36 hours at a stretch.

Intellective vision is achieved by Sanyam i.e., constraint. Intellective vision means the vision of the soul itself. With the dawn of the intellective vision, supernormal knowledge and powers are achieved. Every object when cognitated upon, becomes fully known. By the gross eye, we can perceive only one aspect of an object at a time, but by the intellective vision, we can know each and every thing pertaining to the object. By seeing the behaviour and conduct of a person, we can know very little about him. But after achieving this

intellective vision, we can know all the past and future details of the person concerned exactly. When the treasure of constraint appears by the earnest desire of a devotee, even then, for attaining mastery over it, prolonged penance is needed. By Sanyam, constraint, check of inhalation and exhalation all the absorptive vision of light or the intellectual light dawns. This leads to the advent of exceptional wisdom

Sanyam-conquering it—intellective. In these three, a vast mystery is hidden. Only the real Yogis know it. Constraint can be termed “will-power” in the language of the common man. This will power, which is the essence or the summum-bonum of the intellective capacity, must be present in the triad of concentration, meditation, and spiritual absorption. A Yogi can win all these by learning and constant and lengthy practice.

The act of controlling in a natural and spontaneous way is called subjugation or subjection. The process of inhalation and exhalation is spontaneous and subdued. No exertion or effort is made for its continuity, and yet it goes on smoothly. In the same way if the act of constraint becomes effortless and spontaneous, the perfection of constraint is indicated. The will or wish of a Yogi, who has perfected this constraint, is unfailing and infallible.

The fifth aphorism of the third Chapter of Yoga should not be misinterpreted. One should not think that the conquest of constraint leads only to knowledge and to no supernormal power. In fact, nothing is impossible by the will-power of man versed in constraint. Whatever is impossible for others is quite possible for him.

It is a fact that the power of action is also developed with the enhancement of knowledge. Subjugation of elements, mastery over elements, and sovereignty like atomization occur by the unknown power of constraint. All the wishes are fulfilled by the sublime and majestic power of constraint. Constraint is a hidden treasure or mystery where all the supernormal powers, godly lights, and divine miracles are stored together.

SPIRITUAL ABSORPTION

Yunjanah prathamam manah

Tatvay savita dhiyam

Agne jyotir nichaya

Prithivya Adhyabharat.

(Yajur Veda, 1.21)

First the practitioner should concentrate his mind and visualize the five gross objects. May God give him the capacity to meditate upon his soul. He should bear in his heart the all-pure effulgence of God after its full cognizance. It is the sign of a yogi absorbed in spiritual bliss

By the practice of reverential faith, i.e., the alacrity and cheerfulness of the mind-stuff, energy, continence, undiminishing enthusiasm, and the mindfulness of "Om", the mind-stuff becomes one-pointed and unfluctuated and attains the peaceful flow of fluctuation.

In the state of spiritual absorption the mind-stuff is immobile, freed from conceptions and perceptions. Once the mind is unfluctuated, one attains the ability to know the individual soul,

the supreme soul the mind, all the senses, the elements, the gross elements, and the insoluble primary matter.

“By the constant practice of spiritual absorption there is a dawn of intellectual vision which guides the practitioner on the path ahead.”

By spiritual absorption, every thing is known in reality. The practitioner knows everything correctly. His knowledge comprehends every place, person, and time.

Spiritual absorption is unattainable except through intense practice over a long period of time.

21

THE TRUTH-ILLUMINED INTELLECT

Yam medham devganah

Pitarashchopastey.

Taya mamadya medhyagne

Medhavinam kuru swaha.

(Yajur Veda—321-14)

The truth-illuminated intellect (having the power of concentrating upon everything and reflecting everything) is meditated upon by the practitioners of Yoga and is achieved through devotion. O'supremely radiant God : Endow me with that intellectual vision. I have dedicated myself to you.

This truth-illuminated intellect is also termed intellectual vision.

It is named the light of knowledge and the bringing forth of insight too. This intellectual vision is attained by keeping the mind-stuff steady. Once the mind-stuff becomes inflected, the deliberative, super-deliberative, reflective, and super-reflective spiritual absorptions shine forth, in

that order. This intellective vision is achieved after the attainment and perfection of super-reflective spiritual absorption. With its advent, there follows the flow of real knowledge. At that time the study of the Vedas and the Shashtras is not needed. Efforts to study the scriptures are needed so long as the intellective vision is not achieved because of the sinfulness of the intellect. However, they are not understood completely and flawlessly because of differences in the opinions and notions of the commentators. When the vision is achieved this knowledge of the Vedas, Bible, Quran etc., is not needed. One visualizes transcendental reality.

This intellective vision or absorbent cognition takes place by remaining unfluctuated day and night and by practising concentration, meditation, and spiritual absorption in a single object. It will gradually become more and more brilliant. All the perfections and practices depend upon God.

So everything will be achieved by dedication to God. The truth-illuminated intellect, as the name implies, shines with the radiance of truth. It can never, never, misconceive anything. The knowledge which is attained by it, is thorough and direct visualization. Wordy knowledge is always incomplete. Nothing can be fully described in words. No shape or taste can be explained through words.

The shape is known to the intellect when it is actually seen, and the taste is known only when it is perceived by the tongue. No scholar, however well versed and skilled in the use of words, can explain adequately through words the difference in the sweetness of two different varieties of sweet preparations. Nor can he describe them separately. Both are sweet, but the difference between the two sweetnesses is inexpressible through words. But all this is visualized by the truth-illuminated, which it goes beyond verbal and inferential knowledge. The actual visualization of the subtle elements, the individual soul, and the supreme soul is possible only by this truth-illuminated intellect. So a Yogi should make his utmost effort to achieve the intellectual vision or the truth-illuminated intellect.

Dayanand writes in his autobiography that "unless our retentive power is not completely purified, we are devoid of the intellectual vision, for it always remains impure by the confusion of the predicate relation between words, the intended object, and ideas. So the intended object alone should be meditated upon in the practice of Yoga. When that meditation becomes deep-rooted and firmly established, the five subtle elements are visualized. The knowledge which is attained by the sound, touch, colour, taste, and smell is not

perfectly real. In fact, perfectly real knowledge is attained only through this intellective vision."

There is one thing more about the three qualities. Real knowledge is not attained merely by listening and cogitating. Virtue is known in reality only by direct visualization in spiritual absorption. The knowledge born of spiritual absorption is the highest kind of knowledge and is named Absorbent Vision. One who has attained it can have no misconception. Whatever the Yogis visualize each and every thing through it, and they achieve the supreme state known as ultra-cognitive spiritual absorption and achieve liberation.

Spiritual absorption is achieved when the withdrawal of the senses is perfected, when that spiritual absorption remains uninterrupted for a long time, intellective insight is achieved. Concentration, meditation, and spiritual absorption are to be practised for a very long time to get that intellective vision firmly established. Spiritual absorption cannot be practised without a perfect withdrawal of the senses. To impress the minds of others without getting spiritual absorption firmly grounded is to reduce Yoga to a farce. Neither mesmerists nor those who are mesmerized are Yogis. To tell something correctly by chance in a hypnotic state of mind, is not Yoga. Times

without number statements made by the mesmerists have been found to be incorrect. The practice of concentration should be started after attaining concentration. When the mind-stuff becomes perfectly one-pointed and inclined to the truth, concentration can be changed into spiritual absorption. Rashness of any kind is sure to bring about frustration. Nothing can be achieved by a formal practice of one or two hours daily. But this one or two hours daily practice is prescribed for celibates, students and householders only for the purpose of preparing the ground. They will perfect their practice in the third stage of life known as "Vanaprastha", the retired life after fifty or fifty-five.

The use of resolution or intention by those who have perfected constraint is infallible. The Yogis can perform those accomplishments by the use of this power of constraint which appears quite inexecutable to others.

SUPER DELIBERATIVE SPIRITUAL ABSORPTION

Om yuje wam Brahma purvyam nam obhih
Vi shloka etu pathyeva sureh.

Srinwantu vishwe amritasya Putra
A ye dhmani divyani tasthuh.

(Yajuar 11.5)

O preceptors and disciples engaged in Yoga :
First of all, visualize the all-pure, effulgent God
through spiritual absorption. Through obeisance to
God, achieve the real intellectual vision as a learned
person achieves discriminatory vision through his
righteous conduct. O eternal souls absorbed in the
Eternal Emancipator. Attain supernormal power
and supernormal abode.

At first a Yogi should exercise constraint on the
gross objects. This is called deliberative spiritual
absorption. Here deliberation means thorough
cognition. 'Cow' is simply a word. The object
connoted is separate. It is a quadruped animal
which lives in the cowpen. The shape of the cow
with its two horns, trunk, and tail exists in our

imagination. The confusion of the predicate relation of word, idea, and object is cleared in deliberative spiritual absorption.

By Super-deliberative absorption, we can visualize the gross and subtle elements, the food-sheath, and the vital sheath. The knowledge of the subtle elements and the subtle body is the real knowledge, while the knowledge of the gross elements is delusive in nature. The form in which the gross elements appear is not their real form. The gross elements are nothing but simply the aggregated forms of the subtle elements.

Because of this misconception, we are ensnared in a network of sensual pleasures. In the state of spiritual absorption, when this misconception is cleared by the vision of truth attachment to sensual pleasures is also destroyed. The rapture or bliss which is experienced in the visualization of the subtle elements is ten million times greater than the rapture and the bliss experienced in the visualization of the gross elements. So to extirpate and exterminate sensual attraction in an upright way, the visualization of the subtle elements through super-deliberative meditation and spiritual absorption is most essential.

In super-reflective spiritual absorption, the most acute forms of the five subtle elements the ego-

principle, the cosmic-principle, and the primary matter, along with internal instruments like the mind and the intellect, are visualized.

In the repturous state of spirituai absorption, the virtues of the supreme soul along with God is visualized.

In self-discrminatory spiritual absorption, the individual soul, who is the knower and enjoyer of rapture, is visualized.

By practising the above-mentioned forms of spiritual absorption, the advent and development of the truth-illuminated intellect takes place. The Yogis visualize each and every thing by the light of this truth-illuminated intellect. Even the last stage which is named thought-transcending spiritual absorption is also visualized by it. Extreme passionlessness is an inevitable prerequisite for its achievement. With its attainment a living being is liberated. The stage of thought-transcending spiritual absorption is the seedless state when this bondage of Avidya comes to an end, The mind stuff is resolved into primary matter. and the soul is emancipated. Thus we have described, in brief, spiritual absorptions. For detailed knowledge, the study of the Yogsutras is compulsory.

23

THE FOUR STAGES OF YOGA

There are four stages in the practice of Yoga. The Yogis are of four kinds.

The first kind of Yogi is known as Prathamakalpika—First stage Yogi : In him light is just beginning. By the increase in illumination, a constant light remains unabated in his meditation. Different kinds of lights appear and then disappear. But the Yogi is lost in his deep practice. He does not bother about them.

Second stage Yogi : The Yogi is known as Ritambharaprajna—Truth realizer : He is also named as Madhubhumika. He attains the ripe stage after visualizing the six-fold spiritual absorption (i. e., 1. deliberative, 2. super-deliberative, 3. reflective, 4. super-reflective, 5. rapturous, and 6. self-discriminatory spiritual absorption). Owing to his intellectual purity, efforts are made by rich men to entice him. They show him extreme reverence and give him much property, but he marches forward untouched by these enticements.

Third stage Yogi : The Yogi is known as Bhutendriyajayi—Conqueror of elements. He is

also known as Prajnajyoti. He subjugates all the elements (i.e., the earth, the water, the fire, the air, and the other) and uses them at his will. He is sovereign over the production, absorption, and arrangement of the elements. He is master over his senses too. The divine form of all the five objects stands, ever revealed to him. The explanation of the subjugation of the elements can be seen in the forty-fourth aphorism of the third Chapter of the Yoysutras.

The fourth kind of Yogi is known as Atikranta-bharniya—all knowledge and pure : He is the one that has attained the sevenfold insight. 1. To him nothing is left unknown. 2. The cause of the avoidable has been destroyed. 3. Avoidance has been directly perceived by the inhibitive spiritual absorption. 4. The means of avoidance are cultivated in the form of discriminatory discernment or intellectual revelation. 5. The intellect has fulfilled its function, i.e., the attainment of salvation. 6. The aspects have been dislodged like builders from the edge of a mountain peak, and finding no support, they rush towards dissolution and get merged into their cause. 7. The aspects-illumination, mobility and inertia have been relaxed for good. The sentient individual soul has become isolated, pure, proficient, and self-enlightened.

24

DISCRIMINATIVE DISCERNMENT

When one is able to distinguish between illumination and the individual soul, there is no more Avidya—ignorance. It is parched up. Now it can never grow again. An all controlling state of passionlessness is achieved. The flow of knowledge is clear. This knowledge is the means to destroy the cycle of births and deaths. It is the way to salvation.

For driving away Avidya—ignorance : The discriminative discernment should be practised by such sentences as follows :

“I am neither wealth nor house, nor land, nor food, nor prosperity, nor taste, nor smell, nor song, nor a gaudy piece of cloth, nor cold, nor heat, nor fruit, nor sweet, nor salt, nor milk, nor clarified butter.

“I transmigrate to other bodies. All these means are left here. These do not accompany me. After leaving this body, these means are absolutely out of use. Why should I feel pain or pleasure over the loss or gain of these means ? These are

devoid of real pleasure. Why should I consider them pleasurable? God is the only source of real pleasure. God is eternal. I, too, am eternal. Bliss is also eternal. I should be lost in the bliss of God.

"I am neither a preceptor nor a disciple, I am neither a father nor a mother. I am neither a son nor a daughter. In fact, all these relations are corporeal. When this gross body is left and burnt, these relations come to end. Then why should I be entrapped in the infatuation of these fallacious relations?

"I am neither the body nor the vital energy. I am neither the mind nor the ego nor the primary matter. I am neither the earth nor water nor fire nor air, nor ether. I am neither the wood nor the splendour of the wood. I am neither the mountain nor the magnificence of the mountain.

"Why should I make merry in this fools' paradise? The sole centre of bliss is the blissful God. I should be undistractedly and undisturbedly absorbed in that supreme nature nor the supreme neither an insentient being nor one of cosmic nature nor the supreme soul. I am neither blissful nor omnipresent nor omniscient nor omnific.

"I am a sentient perceiver, nor the lifeless cosmic nature. God is rapturous while I feel pain

and anger and am worried. I am subject to fear and disease. I am trapped in the snare of nature. God is ever liberated. I am bound. I have to overcome this bondage of misconception.

"I know a little, and my knowledge will always remain limited. I am an atom. God is great. I am minute, but he is the minutest. He is all pervading. He, the supreme of all, is eternal, sentient, and rapturous. He is omnipresent, omniscient, omnific, and blissful.

"I am to enjoy His supreme bliss in the state of liberation."

Even at the time of emergence from the spiritual absorption, the mind of a Yogi should remain inhibitive.

Be contented with whatsoever you possess. Take the vow of non-violence. Be truthful. Do not allow the feeling of theft to enter your mind-stuff in any measure. Keep your loin-cloth pure. Eschew avariciousness. Accept only as much as is necessary for subsistence. Be more and more dispassioned. Always observe external cleanliness and internal purification by your very disposition. Bear cold, heat, hunger, thirst, joy, worry, standing, sitting, laughing, weeping composure, disquietude, success, failure, hostility, friendliness,

and all the other pairs of opposites. Always be absorbed in the repetition of Om. Do not forget the omnipresence of God. Be patient even in the face of the wrath of God. Be humble and grateful when God showers His blessings on you. Obliterate egoism. God is the doer of every-thing. Whatever he does, he does for the best. He is the protector and father of all. He is all bliss. Surrender every-thing unto Him.

Wipe out the craving for sensual pleasures. Be indifferent. Efface the sensitivity to good or bad smell. Control your tongue. Do not be captivated at the sight of beauty. Be not intoxicated by a soothing touch or exhilarated by a musical note or a melodious sound. Speak sweetly. Do not roam about here and there. Always remember God. Be a donor. Refrain from collecting wealth. Have no infatuation for sons and daughters. Uproot the hunger for reputation. Control sexual lust. Expunge your anger. Avoid avarice. Blot out infatuation. Expunge worries. Be always cheerful. Enjoy the rapture of God. Only then will your practice of passionlessness be perfected.

25

TOUCH-STONE OF RIGHT
PRACTICE

Patanjali has offered us various touchstones and criteria to test whether our practice has been perfect or not. If the signs are there, perfection has been achieved, if the signs are lacking, it has not been achieved. To examine the practice, the perfections are described. If the particular signs of a particular supernormal power are lacking, the practitioner can experience the deficiency in his particular practice, and he can improve it by meditation and contemplation. So it is essential that the practitioner should come out successful when tested according to these criteria. These are not miracles or magic, or mesmerism, as the present day yogis declare. These marvellous results are gained with long effort and long dedicated practice of yoga.

Practice

Perfection (Gain)

- | | | |
|---------|-----|--|
| 1. Yoga | ... | Visualization of God ;
self-establishment of the soul ;
and the real knowledge of all
places, all bodies, and all
times. |
|---------|-----|--|

Yog Darshan 2.45, 1.29

Practice

Perfection

2. Visualization
of God.

Thirstlessness towards cosmic nature and its three aspects (i.e., illumination, mobility and inertia).

(Yog Darshan 1.16)

3. Repetition
of Om.

Visualization of the supreme and the individual soul; (Yog Darshan 1.29) the removal of all the diseases, impediments.

(Yog Darshan 1.30)

4. Unfluctuated
Dispassion.

Visualization of God, the individual soul, and the insoluble primary matter, along with all its forms and elements. (Yog Darshan 1.11)

5. Deliberative
and superdeliberative spiritual absorption.

Visualization of the gross body and the gross elements.

(Yog Darshan 1.43)

6. Reflective and
super-reflective spiritual
absorption.

Visualization upto insoluble primary matter; (Yog Darshan 1.44); and the advent of the truth-illuminated intellect.

(Yog Darshan 1.48)

Practice

Perfection (Gain)

- | | | | |
|-----|---|---|----------|
| 7. | Restrain the mind from all. | Seedless spiritual absorption. | Yog 1.51 |
| 8. | Dedication to God. | Spiritual absorption : The actual knowledge of different bodies, different places, and different times. | Yog 2.45 |
| 9. | Penance and the repetition of Om. | Attenuation of Avidya ignorance and the competence of spiritual absorption. | Yog 2.2 |
| 10. | Absence of alliance between cosmic nature and soul. | Isolation. | Yog 2.25 |
| 11. | Practice of the component parts of Yoga. | Discrimination observation among nature, soul and God. | Yog 2.28 |
| 12. | Harmlessness | Abandonment of hostility. | Yog 2.35 |
| 13. | Truth | Words acquire, the power of fulfilling them. Done what is said. | Yog 2.36 |

Practice	Perfection (Gain)
14. Abstinence from theft.	All jewels and wealth present themselves. (Yog 2.37)
15. Continence	Unprecedented energy is acquired. (Yog 2.38)
16. Non-acceptance of gifts.	Knowledge of the past and future births. (Yog 2.39)
17. Purification	Disgust at one's own body, absence of intercourse with others, purity of mind, agreeableness of feelings, one-pointedness, sense control, and ability of self-realization. (Yog 2.41)
18. Contentment	Superlative pleasure. (Yog 2.42)
19. Penance	Adamantine hardness of body. Yog 2.43. The senses become supernal and the eight perfections (atomization etc.) are achieved. Vyasa. (Yog 3.45)
20. Repetition of the mystic syllable 'Om'.	The desired deity (God) will fulfil all the wishes. (Yog 2.44)

Practice**Perfection (Gain)**

- | | |
|---|--|
| 21. Posture | Cessation of disturbance from the pairs of opposites.
(Yog 2.48) |
| 22. Dedication to God. | Attainment of spiritual absorption. Knowledge of everything. (Yog 2.45) |
| 23. Restraint of breath. | Attenuation of the covering of effulgence. The fitness for concentration.
(Yog 2.53) |
| 24. Withdrawal of senses. | Supreme control of the sense organs. (Yog 2.55) |
| 25. Constraint upon the three mutations. | Knowledge of the Future and the past. (Yog 3.16) |
| 26. Constraint upon the distinction of the divisions of word, object, and idea. | Knowledge of the meaning of the sound produced by all being. (Yog 3.17) |
| 27. Realization of the latent impressions. | Knowledge of the previous births. (Yog 3.18) |

Practice**Perfection (Gain)**

- | | |
|---|--|
| 28. Super absorption constraint upon what others know. | Knowledge of the mind-stuff of others. Yog 2.19 |
| 29. Super absorption upon the appearance. | Indiscernibility or disappearance of the body of Yogi. Yog 2.21 |
| 30. Constraint upon the fructifying nature of the action. | Fore-knowledge of death. Yog 2.2 |
| 31. Constraint upon friendliness etc. | Achievement of the power of friendliness etc. Yog 23 |
| 32. Constraint upon the strength of others. | Powers like those of elephants. Yog 3.24 |
| 33. Casting off the effulgent light. | Knowledge of the subtle, obstructed, and distant objects. Yog 3.25 |
| 34. Constraint upon the sun. | Knowledge of cosmic regions. Yog 3.26 |

Practice	Perfection (Gain)
35. Constraint up- on the moon.	Knowledge of the group of stars. Yog 3.22
36. Constraint up- on the pole star.	Knowledge of the move- ment of stars. Yog 3.28
37. Constraint up- on the plexus of the navel.	Knowledge of the bodily system. Yog 3.39
38. Constraint up- on the pit of the throat (Trechea).	Ceasing of hunger and thirst. Yog 3.30
39. Constraint up- on the tortoise- tube (bronchial tube).	Motionlessness. Yog 3.31
40. Constraint up- on the carebral light.	Vision of the perfect ones. Yog 3.32
41. Constraint up- on institutional knowledge.	Everything is known. Yog 3.33
42. Constraint up- on the heart.	Knowledge of the mind- stuff is acquired. Yog 3.34

Practice

Perfection (Gain)

43. Constraint upon the distinction between intellect and the self. Knowledge of the self.(Yog 3.35). Knowledge of subtle but obstructed and distant objects, supernal sound, supernal touch, supernal colour, supernal small, and supernal taste.
(Yog 3.36)
44. Relaxation of the cause of bondage and the perfect knowledge of the movement of the mindstuff. Mind-stuff can get into another body.
45. Conquest of the vital air called Udana. Non-contact with water, mud, thorn, etc.
(Yog 3.39)
46. Subjugation of the vital air called Samana. Effulgence of body through increase in radiance.
(Yog 3.40)
47. Constraint upon the relation between the sense of hearing and ether. Acquisition of the divine sense of hearing.
(Yog 3.41)

Practice

Perfection (Gain)

48. Constraint up- Passage through the sky
on the relation can be secured. (Yog 3.42)
between the
body and ether.
49. Constraint up- Passage through the sky
on the lightness can be secured. (Yog 3.42)
of cotton or
wool.
50. Constraint up- Ability to enter another
on corporeal body ; and the removal of the
fluctuation, covering of light. (Yog 3.43)
called the great
discarnate
(Mahavideha).
51. Constraint up- Subjugation of the ele-
on the gross- ments and the attainment of
ness, the essen- the eight perfections of the
tial character, body, called Anima etc.
the subtlety, The body turns adamantine
the inherence, and handsome.
and the pur- (Yog 3.44-45-46)
posiveness of
the elements.
52. Constraint up- Mastery over the sense
on the recepti- organs ; (Yog 3.40). Rapid

Practice

Perfection (Gain)

vity, essential character, the egoism, the inherence, and the purposiveness of the elements.

velocity as that of mind ; un-instrumental state of mind ; and subjugation of the primordial cause (Yog 3.48)

53. Discernment between the Sattva and the self.

Onnipotence and omniscience. (Yog 3.49)

54. From passionlessness with regard to these perfections.

Isolation is achieved. (Yog 3.50)

55. Constraint upon moments and their sequence.

Discriminatory knowledge of the things cannot be distinctly qualified in things, and positions. Attainments of knowledge which is comprehensive of all things and of all times without any sequence and which leads to salvation, (Yog 3.54)

- | | |
|---|--|
| 56. Coincidence of purity of both the essence and the person. | Insolation takes place.
(Yog 3.55) |
| 57. Infringement of the law of cosmic nature. | To change the species in the same birth. (Yog 4.2) |
| 58. From the pure ego-principle. | The created mind-stuff are created. |
| 59. Discriminative discernment. | Cloud of virtue is brought about.
(Yog 4.4) |
| 60. Cloud of virtue (Dharma-Megha-Samadhi). | Cessation of afflictions and action. (Yog 4.30).
Knowable becomes little. (Yog 4.31). The sequence of mutations of the three qualities is terminated. (Yog 4.32).
Isolation and self-establishment of the individual soul.
(Yog 4.33) |

ATTAIN LIBERATION

Yatranandascha modascha,

Mudh pramud astey.

Kamasya yatraptah kamah

Tatra manoritam kridhi "Indraya indo parisrav"

Rigveda 9.113 (ii)

In Liberation : Living within the supreme bliss full God there is happiness, pleasure, joy and rejoice, movement, mirth, where all the desires and wills are fulfilled. Keep me there for ever. O moon-like rejoicing God. Bestow your rejoices on my soul. In the supreme soul, there is nothing else except infinite rapture and bliss. Only by the achievement of supernormal powers is supreme passionlessness brought about. Only these perfect which are named in the thirty-sixth aphorism of the third book lead supreme dispassion, ultra-cognitive spiritual absorption is attained by which all subliminal impressions are annihilated. Then there will be the advent of the cloud of virtue. One abides in one's self so constantly that it will out-run even the discriminative discernment. The thirst for knowledge will be quenched for good.

OM SHANTI

OM SHANTI

OM SHANTI

TERMS USED

"A"

Abstinence from theft (asteya)—The third of the time Yama.

Abstaintion (Yama)—Five abstaintions namely harmlessness, truth, abstinence from theft, non-acceptance of objection-senses, which constitute the first component part of yoga.

Activity (Kriya)—Action.

Adamantine hardness (Vajrasanhanantava, Like steel)
—Diamond like hardness of body.

Affliction (Klesh)—Miseries.

Ashrama—The four parts of life—boyhood, household, abade and refusal of fairs.

Atikrantbyavniya (the supreme stage)—The fourth and the last stage achieved by a highest Yogi.

Atomization (Anima)—One of the eight great perfections (in which a Yogi makes his body as subtle as an atom).

Attachment (Raga)—A kind of afflictions.

Avarion (Dvesha)—One of the five afflictions.

Avidya—Ignorance, nescience.

“B”

Blind Darkness (Andhtamisra)—A kind of nescience.

“C”

Cessation (Nirodha)—A particular place of spiritual absorption in which the mind remains devoid of all thoughts.

Clinging-to-life (Abhinivesh)—A kind of affliction. The fear of death.

Concentration (Dhyana)—The sixty component part of Yoga.

Confining of Lung Operations—A particular type of breath restrain in which there is no inhalation and exhalation.

Cognitive (Sampraynyat Samadhi)—In which the nature, its phenomena soul, God are known in four stages.

Constraint (Sanyam)—The combined triad of concentration, meditation and absorption.

Contentment (Santosh)—The second observance of Rajyoga.

Continence (Bramcharya)—The restraint of senseⁿ or sexual purity.

Cosmic nature (Prakriti)—The primary matter.

Cosmic principle (Mahattatva)—

“D”

Darkness (Tamisra)—A kind of nescience.

Dedication to God (Ishwarpranidhan)—Complete surrender to God.

Deliberative absorption (Savitarka Samapatti).

Described in scriptures (Anushravika)—That which is heard or read in Religious books.

Devotional faith (Sradha)—The devotion or full belief in God. Whatever it may be it is for good.

Discarnate (Videha)—A higher stage which is deemed as liberation by some Yogis but which is actually the birth cast but one.

Discriminative discernment (Vivekakhyati)—Realization as self, God and nature.

Dissolution into primordial matter (Prakritilaya)—
A stage higher than the discarnate one which is mistaken for liberation.

Doubt (Sansaya)—Dubiety.

“E”

Efficacy (Prakamyā)—Non-obstruction of desire.

**Effulgent light of higher perception (Vishoka Jyoti-
shmati)—**The light of knowledge which arose
in meditation through which a Yogi can
perceive the subtle, obstructed and distant
objects.

Egosism (Asmita)—The state in which sees and
seeming are undistinguishable.

Energent State (Vyutthan Dasha)—The awakened
state i.e., simple worldly state which is away
from Yoga.

Erroneous conception (Bhrantidarshan)—Misconcep-
tion an impediment in the way of a Yogi.

Exhibitive (Saliva)—Same as emergent or awakened
state enlightenment.

Extension (Prapati)—A perfection in which a Yogi
can touch the moon while sitting on the earth.

External control of breath (Bahyavritti Pranayam)—
A particular type of breath control in which the breath is restrained outside the nose.

Extreme infatuation (Mahamoha Rag)—A kind of nescience.

Extreme passionlessness (Para Vairagya)—Absence of desire for Salva, light, activity, and darkness.

"F"

Fiction (Vikalpa Vritti)—Known by word without substance.

Fluctuation (Vritti)—Function of mind and the operation of the mind stuff.

Formal stillness (Akaaramowna)—Neither seeming nor visible without signs.

"G"

Geeta—Discourse given by Lord Krishna during the great war called as Mahabharat. A portion of Mahabharat epic.

Grihastha—A householder in the active affairs of the world.

"H"

Harmlessness (Ahimsa)—Nonviolence. No ill feeling for the living.

Inadvettence (Pramad)—Headlessness (carelessness)
towards the practice of Yoga.

Infatuation (Moha)—Attachment with worldly objects.

Inference (Anuman)—from signs.

Inhibitive state (Nirodha-dasha)—A state of mind-
stuff in which all its operations cease to flow.

Illumination (Sattveguna)—One of the three the
cosmic nature which expounds.

Inertia (Tamoguna)—One of the three cosmic nature
which shuts out all knowledge and activity.

Instability (Anvasthanatva)—An obstruction of Yoga.
In the stage of even Yoga when mind wavers.

Intellective vision (Prajna)—The intellect achieved
by a Yogi by spiritual absorption.

Internal operation (Abhyantara Vritti Pranayam)—A
type of breath control in which breath is controlled in lungs and not exhaled.

“L”

Labyrinth (Bhoolbhullian)—A structure full of
complicated winding passages.

Langour (Styan)—Faintness.

Lavitation (Laghiman)—Making of the body as light as a cotton piece.

"M"

Madhubhoomik (Honied state)—The third place achieved by a Yogi.

Mantra—Mystic syllables.

Magnification (Mahiman)—A perfection in which a Yogi magnifies his body like a mountain.

Mastery (Ishitva)—The control over elements.

Maze—An intricate and zigzag passage.

Meditation (Dhyan)—The constant flow of concentration.

Mindfulness (Smritti)—The memory power of recollection.

Mind-stuff (Chitta)—

Misconception (Viparya Vritti)—One of the five fluctuations of the mind-stuff.

Mobility (Rajoguna)—One of the three qualities of cosmic nature.

Digitized By Siddhanta eGangotri Gyaan Kosha
Mutation (Parinama)—Inherent changes of the natural elements.

Mystic syllable (Om)—A holy mantra of the Vedas which is repeated by Yogis.

"N"

Nadi-suddhi (Pranayam)—A particular type of breath-restraint to purify the veins.

Non-acceptance of gift's (Aparigraha)—One of the five abstentions of Yoga.

Non-attainment of higher planes (Alabhdhabhoomi-katra)—An impediment in the form of the want of attainment of the higher planes of spiritual absorption.

"O"

Obscurity (Tama)—A kind of nescience.

Observance (Niyama)—Five observances namely—purity, contentment, self-castigation, repetition of 'Om' and dedication to God which constitute the second component part of Yoga.

"P"

Patanjali—A great Vedic sage who wrote Yoga-sutras.

Perfection (Siddhi)--Supernormal power.

Practitioner (Sadhak)--An observent of Yoga.

Prathamkalpik--The first stage of Yoga.

Pravrittmatrajyoti--The second stage of Yoga.

Primary matter--Pran.ordial matter that is called cosmic nature.

Proceeding from living being--Adhibhowtik.

Preceeding from natural calamities--Adhidevik.

Proceeding from self--Adhyatmik.

"R"

Rapturous spiritual absorption (Anandonugat-Samadhi)--A higher type of cognitive spiritual absorption.

Real cognition (Praman)--A fluctuation of mind-stuff.

Reflective spiritual absorption (Savichara Samadhi).

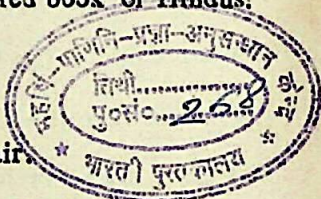
Repitition (Japa)--The revision of a holy syllable.

Restraint of breath (Pranayama)--The fouth component part of Rajayoga.

Restriction (Nirodhe)—Same as cessation.

Rigvedadibhyabhu nika—A sacred book of Hindus.

"S"



Saman—One of the five vital air.

Sanyasi—One who has renounced the world, or a man in the final of the four stages of life.

Sarvadeshik—The name of a periodical.

Satyartha-prakash —A sacred book of Hindus.

Seeded (Sabya)—Cognitive spiritual absorption.

Seedless spiritual absorption—The highest plane of spiritual absorption in which the seed of affliction is burnt up in the fire of knowledge.

Self-castigation (Tapa)—To bear heat, cold, hunger and thirst etc.

Self-discriminative spiritual absorption (A smitanu-gat Sawadhi)—Spiritual absorption in which self is discriminated from the mind suff.

Sensuality (Avirati)—Lack of dispassion.

Sentient (Chetan)—Living being.

Sleep (Nidra)--Slumber, a fluctuation of the mind stuff.

Sloth (Alaaya)--Sluggishness.

Sovereignty (Vasistva)--A great perfection the Yogi attains the power of production, absorption and arrangement of the elements.

Spiritual absorption (Samadhi)--The eighth component part of Yoga.

Stock-stillness (Kastha Mowna)--A perfect reticence in which one is to sit as still as a stock of wood.

Subconscious impression (Vasana)--

Sublime impression (Sanskara)--Latant impression lying in the mind stuff.

Super Deliberative spiritual absorption.

—(Nirvitarka Samadhi)

Super Reflective spiritual absorption.

—(Nirvichar Samadhi)

“T”

Thoughtless state (Nirodha Dasha)--One of the five planes of the mind stuff.

Truth (Satya)--One of the five Yamas.

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F

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